

THE
MOON COMMUNICANT'S

TECHISM:

O. R. A.

1490-C-30

Both SHORT and PLAIN

and preparing the

MOON

Public renewing

COPIES

T H E P R E F A C E.

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A BOUT fourteen years ago, I published a large Sacramental Catechism, for instructing communicants in the nature of the sacraments, especially of the Lord's Supper, and the work of communicating. But, the Questions therein being numerous, and the Answers large, and too burdensome to the memory, and the book itself become scarce, I have compiled this short Catechism for young communicants, where in the answers are short, and may be easily committed to memory; which I hope, by the blessing of God, may be useful to them (after learning the Assembly's Catechisms) before their approaching the Lord's Table.

It is directed to young persons: because the time of youth is a noble season for laying the foundations of Christian knowledge, and for getting acquaintance with Jesus Christ the Saviour of souls. Were the bar of ignorance early removed out of the way, the destruction of many precious souls might be prevented: let me therefore in the first place, intrust and obtest all Christian parents to be at due pains to instruct their children in the knowledge of God, of their misery by nature, and of their need of Jesus Christ the Saviour. As ye would desire to prevent the ruin of these who came out of your bowels, and would not have them proving crosses to you in this world, nor pouring out curses against you in the other world, see that ye tell them frequently of the guilt of sin, the excellency of godliness, and the happiness of true belief and lovers of Christ; teach them early to read, pray, and keep the sabbath; and let them never hear nor see any bad example in your practice.

In the next place, let me address the young with the greatest earnestness, to remember your Creator and Redeemer in the days of your youth. Set about salvation-work in this age, which is the best season for it; the heart is more tender and tractable now, and will sooner melt into tears for sin, and sooner kindle into a flame of love to Christ who suffered for sin, than it will do afterwards: the branches of a young tree will easily bow and ply to the wall, but when old they will not yield. That question of Nicodemus is not improper here, John iii. 4. 'Can a man be born when he is old?' Alas! an old sinner is nearer the second death than the second birth; custom of sinning miserably begets the understanding, and benumbs the conscience. O guard against it.

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And well spent youth is most pleasing to God, and will be comfortable afterwards to yourselves. Under the law, God demanded in sacrifice the first fruits, and even the first ears of corn, dried by the fire, Lev. ii. 4. He would not, they till they were fully ripe, to teach us, how much he desires the first of our time, and the service of youth. Youth is the male of our flock, and our Creator does best deserve it: there is no musick so melodious in God's ears as the voice of young persons; their weeping, praying, praising, believing, repenting, loving Christ, and covenanting with him. — Again, how pleasing would it be to yourselves, to look back upon a well spent youth! How comfortable was it to Polycarp, who could say when he was old, and tempted by the persecutors to deny Christ, "These fourscore years have I served Christ, and I ever found him a good master; he still dealt well with me, and how shall I deny him?" He began early to serve the Lord, and reflection on it was pleasant. Well then let me in the bowels of Christ, beseech you to hearken to his calls, and kindly to entertain the motions and convictions of his Spirit in the season of youth; why! Christ loves it best, and makes it the usual season of converting and espousing sinners to himself. If we look through among the people of God, we will hardly find one of a hundred, but who will date his first acquaintance with Christ from the time of youth. This is then a critical time for the soul, and should not be spent in vanity.

But, seeing there is no time in youth so critical as the time of our first communicating, I must warn all young persons to take heed how they manage it; then it is that the soul is betwixt sinking and swimming: if it be well managed the soul is happy for ever: for it is a special season for closing with Christ, and getting acquaintance with him: but, if it be wrong managed, the loss is generally irreparable: for many by their careless approaching to this holy table at the first, do provoke God to smite them with judicial heart-plagues, such as deadness, formality, and a careless spirit in attending ordinances all their days. Whereas others, who have been helped to manage their preparation work with care and diligence, have found it to their sweet experience, that the time of their reading, hearing, praying and communing with their own hearts, before their first approach was the time of the Lord's beginning a gracious work in them, and making saving impressions upon their souls: yea, to many, it hath been the time of their espousals to Christ, when they got the intimation of their pardon, and the assurance of God's love, which they have been helped to remember with comfort all their lives after, and hath proved very useful to them in the day of affliction, and upon a death-bed.

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ABOUT fourteen years ago, I published a large *Sacramental Catechism*, for instructing communicants in the nature of the sacraments, especially of the Lord's Supper, and the work of communicating. But, the Questions therein being numerous, and the Answers large, and too burdensome to the memory, and the book itself become scarce, I have compiled this short *Catechism* for young communicants, whose answers are short, and may be easily committed to memory; which I hope, by the blessing of God, may be useful to them (after learning the *Assembly's Catechism*) before their approaching the Lord's Table.

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Look well then to your behaviour at this time; for now it is you are to renew your baptismal covenant, and become Christians by your own free choice. Now you are to enter into the state of adult church members, and to be admitted into full communion with the church, and to share of the privileges of God's children, sealed to you in baptism. Now you are to lay the ground-stone of your spiritual building, to wit, your salvation-work: and, if you take not care to dig deep, and found well, the building will never be secure; see then that you dig deep, by self-searching humiliation, and renouncing self-righteousness and every false foundation, till ye win at last to the rock Christ, and his most perfect righteousness, which is sufficient to bear all the weight you can lay upon it either of your justification, your sanctification, or your glorification, seeing then so much doth depend upon this first step, great need have you to cry to the Lord to give you counsel; Lord, guide me with thy counsel, and keep me from stumbling in the threshold. You have many excellent helps provided already for your instruction and direction in this case; though it is sadly to be regretted, that great ignorance still remains among the young, of the nature and ends of this sealing ordinance, of the graces to be exercised, and the acts of faith requisite in communicating, of the preparation needful before their approach, and particularly of the work of self-examination. As a remedy for this ignorance, I humbly offer you this short Catechism which you may get by heart, and be ready to answer to those who are willing to instruct and assist you at this critical juncture of your first approach: also I have drawn up some special questions for secret self-examination, by which you may be assisted in trying the state of your souls, and your right before God to his holy table; and I wish you may make use of them in a conscientious manner, before you adventure to approach to it. It is easy to get man's approbation, or a token from a minister, who cannot judge of your inward state; but be not satisfied with that, nor with any thing, till you get something of a testimony from conscience, and a warrant from the Master of the feast.

And seeing there is so much at stake with young communicants at their first approach, it is incumbent upon ministers to take more pains upon them than upon others, according to the recommendation of the General Assembly, 1706. *Ses. 10.* The tenor whereof follows: 'The General Assembly hereby recommends to the several ministers within this national church, to take as strict a trial as can be, of such as they admit to the Lord's supper, especially before their first admission thereto, and that they diligently instruct them particularly as to the covenant of grace, and the nature and end of that ordinance as a seal thereof; and

‘and charge upon their consciences the obligations they ly under from their baptismal covenant, and seriously exhort them to renew the same.’ And it is the opinion of many worthy ministers, that there ought to be something of a public renewing of this covenant, as well as private.

In the mean time, that we may follow the assembly’s directions with persons before their first admission, it is needful that they make known their design to ministers several weeks before the administration, that they may have sufficient time to try them, instruct them, explain their baptismal engagements to them, and charge them home upon them.

If we find them weak in knowledge, we may try their capacity and desire to learn by prescribing a task to them against some day thereafter; such as, 1st, Getting by heart so many questions of the Assembly’s Catechism, or any other and learning the meaning thereof. Or, 2dly, The reading of some chapters of the Bible, especially these which narrate the sufferings of Christ, and requiring them to be in readiness to give some account thereof. Or, 3dly, The reading some part of a practical book upon the sacrament, and calling them to give some account of the same. Or, 4thly, Enjoining them to take heed to the first sermons they shall hear upon sabbath or any week day, and to tell what they remember thereof. Or, 5thly, Requiring them to humble themselves, and pray much in secret at this time, and to be ready at next meeting to give account what sins they have been mourning over, and what things they have been praying for, in the view of their approaching unto the table of the Lord. And, for taking sufficient trial of them, it may be proper to cause them to come frequently to us. In the mean time, it is fit we should consult with the elders, and enquire about their carriage and character before we come any great length with them.

As to these, concerning whose knowledge and behaviour we are some way satisfied, it is needful, in the next place, to take a private dealing with them, by enquiring into the sense and feeling they have of religion upon their souls: what sense they have of their natural estate, and of the evil of sin? What thoughts they have of Christ? What they have been doing for their souls in secret, by way of prayer, reading, meditation, or self-examination? What influence sermons have had upon their hearts? What discoveries God hath made of sin, or of Christ unto them? What meltings or tenderness of heart they have found in prayer, or in confessing of sin? What are really their ends and designs in desiring access to his holy ordinance? And what things they have been mourning over, and praying for, in the view thereof? And, in order to excite them, and to get the better proof and discovery of them, it is not improper to pray

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with them, and cause them to pray with us, and likewise we ought to insist much with them upon the nature and necessity of regeneration, and of faith in Jesus Christ; and to open up to them the nature of the covenant of grace, with the several parts and articles thereof, and the obligations they are already brought under to accept of, and adhere thereunto, by their baptism. As for the parts and articles of the covenant of grace which communicants are to accept of, and engage unto, they are pretty fully laid open in the proposal subjoined to this Catechism for renewing our baptismal engagements, and in the example of personal covenanting, which I hope young persons and others will seriously consider and deliberate upon.

After we have found them in some measure qualified for receiving tokens, it would be much for edification to bring them some way in public, at least before the elders, to make profession of their faith, and a recognition of their baptismal covenant, by owning the glorious Trinity, renouncing the enemies thereof, and dedicating themselves to the three in one. Also, by declaring their acceptance of Christ in all his offices, and engaging themselves to make conscience of all the duties of Christianity. All which I have opened, and particularly insisted upon, in the said proposal; and which, with the greatest humility, I would recommend to the mature thoughts both of ministers and people. Well, after these catechumens have given satisfying answers to the questions proposed to them, have consented to their baptismal engagements so opened up and explained to them, and have undertaken personally to renew covenant in secret with God in these terms before they approach to his table; it is fit to give them their tokens declaring that they are now admitted into the state and privileges of adult church members, and to full communion with the church; and, upon this occasion, to give them suitable directions and encouragements; concluding all, by giving up and recommending these young persons to the grace of God, in solemn and fervent prayer. This was the ancient and primitive practice. The solemn dedication in use among the churches of Macedonia is commended by the apostle, 2 Cor. viii. 5. They gave themselves first to the Lord, and then to us by the will of God. O if this practice were happily revived and brought in among us! how edifying, instructing and confirming would it prove to all the members of the church! what obligations would it lay upon them to study holiness of life, to distinguish themselves from the world, to desire and delight in Christian society, and to love, quicken, admonish and edify one another! I know nothing that would beget a deeper sense of the relative duties of church members one to another to which we are so often exhorted in the new Testament, the
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sense and practice whereof is almost lost in most Christian churches. I am fully persuaded the neglect of this antient practice hath done much harm to religion, by contributing to encourage and cherish formal and lazy profession, yea loose and untender walking, and the abounding of immoralities among many, which otherwise might have been prevented.

I know something of this practice of renewing the baptismal covenant is observed in private by several ministers, and some have done it more publickly to good advantage; yea, I have known this method and practice very much owned of God, having been accompanied with much tenderness, and many tears, among the young people, one of them contributing to affect another, and which hath made very moving impressions upon the whole audience: and I doubt not but such opportunities have been to severals, the happy occasions of their espousals to the Lord Jesus, which they will thankfully remember, and bless God for, not only while they are in time, but through eternity. It would be a desirable thing, and a token for good, if the General Assembly would maturely consider this affair, and commend it to the uniform practice of the church, which, through the blessing of God, might be of great use to heal our woful breaches, unite our hearts, and revive serious religion and the power of godliness among us.

Another thing which I recommend in this Catechism, in order to young communicants their worthy partaking, and comfortable walking with God, is secret personal transacting and covenanting with God, before they approach. This is a practice highly recommended, much insisted upon, by worthy Mr. Guthrie, Mr. Gouge, Mr. Allein, and many other practical writers; this hath been the antient practice of the most eminent saints of God in this land, and also in other parts of the Christian world; it hath been a mean of helping to much solid peace and joy in believing, and hath been quickening and relieving to them through the various periods and trials of their wilderness journey: upon which account many of God's people have had cause to bless his name, for determining them to comply with the advice of early covenanting with God: and I am afraid the great decay of religion in our day, may be very much imputed to the neglect of this practice.

But, that we may understand the nature of this work, and our warrant for it the better, let these things be considered in the first place, that all of us have covenanted with God, either one way or another. Every baptised person hath covenanted with God, by a visible profession and external dedication. And every adult person, who hath truly believed the gospel, and closed with God in Christ, hath covenanted

with God, not only externally but in reality; and of these some do it only virtually and implicitly, others do it formally and explicitly. These who sincerely accept of the gospel-offers, and close with God in Christ, which is still by choosing the Lord for their God, and giving up themselves unto him, do all of them virtually covenant with God, and surely their state is to be reckoned good and safe who really do so. But besides, there is a formal and explicit covenanting with God, when a man doth professedly renew his baptismal dedication, and in an express manner doth bind himself to the Lord anew by his solemn vow or promise; and this we may do several ways, either by the inward acts and outgoings of the soul to God, or by the outward words and expressions of the mouth, or by drawing up the same in writing, and subscribing it with the hand: and the more express we are in this matter, it is so much the better for evidencing our faith, clearing up our interest in Christ, and for fixing and binding our hearts the more strongly unto God. And we have sufficient foundation for all this in God's word: for, when Isaiah is foretelling a great conversion of sinners unto the Lord, which fell out partly at the return of the Jews from Babylon, and more especially at the returning of the Gentile nations unto the Lord in the gospel times, he represents their managements thus, Isa. xlv. 5. 'One shall say, 'I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand 'unto the Lord.' That is, they shall all cheerfully renew covenant with God, and consent to their part of the covenant, some one way, and some another: some more implicitly; and the zeal of one will provoke another. Some shall say, I am the Lord's; that is, I will be his only, his wholly and his for ever; I will be for his interest, for his use, and for his praise. Others again shall call themselves by the name of Jacob: that is, they shall incorporate themselves with the people of God, join with them in the profession of religion, and put on the character and livery of God's family; they shall associate with God's people, and act for their good and welfare. But there are others who shall subscribe with their hand to the Lord; that is, they shall manage this transaction with greater exactness and solemnity; they shall draw up a writing, and sign it, as men do for the confirming and fixing of a bargain; and seeing men take this course in other affairs of importance, why should we not think it proper to do it when we make a covenant-dedication of ourselves to the Lord, which is an affair of the greatest importance? When we draw up a summary of what we engage both to be, and to do, and sign it with our hand, we give a testimony of our acting in this matter with consideration, heartiness and resolution. We are apt to forget what we do by word of mouth,

mouth, but writing would preserve the memory of our soul's transaction with God. And hath not God discovered this noble invention of writing to us for such excellent sacred purposes as this is? And surely those who duly consider the worth of their souls, the weight of eternity, and the treachery of their hearts and memories, will not count this an unnecessary task or burden. We see how express, exact and solemn, Moses, Joshua and Nehemiah were, in an affair of this kind: when the people were to renew covenant with God, they caused write the covenant, and read it over in their hearing; the people by their direction, gave express consent, and many of them set their seals unto it, and they set up stone pillars to preserve their remembrance of what they did, *Exod. xxiv. 4, 7. Josh. xxiv. 26, 27. Neh. ix. 38.* They were so sensible of the forgetfulness and treachery of mens hearts, and memories, they judged all this needful to make suitable impressions upon them, and to maintain the sense of their dedication, and engagement to the Lord and his service. And surely they who bear honest minds, will not startle at giving assurance; that they who know the deceitfulness of their own hearts; will not think them unnecessary.

Question. Is not personal covenanting the same thing with believing?

Answer. Yes it is; only it hath an agreeable mixture in it of repentance and love, which saving faith is never without. Faith is the great uniting grace, which brings Christ and the soul together: it is the hand that takes hold of God's covenant, and brings us within the bond of it. What is personal covenanting but a very solemn, explicate, and particular exerting of saving faith in its various acts, such as, its accepting, appropriating, applying, and resigning acts? What is faith, but the outgoings of the soul to God through the Mediator? and what are these outgoings, but the soul's taking God for his God, and devoting itself to him which is personal covenanting? and upon this account it is, that faith is sometimes express'd by an avouching the Lord to be our God. *Deut. xxvi. 17.* sometimes by yielding ourselves to the Lord, *2 Chron. xxx. 2.* and a giving ourselves to the Lord, *2 Cor. viii. 5.* sometimes by espousing Christ as our husband, *2 Cor. xi. 2.* and being married to Christ, *Rom. vii. 4.* yea, it is call'd a joining ourselves to the Lord in covenant, *Jer. l. 5.* and a making covenant with God, *Psal. l. 5.* so that believing and covenanting are the same; I mean believing in a large sense. And indeed the nature of saving faith doth necessarily import covenanting; for it hath in it, not only the assent of the understanding, but also the consent of the will to embrace God's offer of salvation through Christ. There is in it a full consent of the soul to Christ, not only as a priest
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and Saviour, but also as a King and Ruler, which must live in it the soul's engagements to new obedience.

Question. How shall I take up this matter aright? sometimes I am called to covenant with God without any mention of Christ, sometimes to close with Christ only, and sometimes to come to God in Christ.

Answer. Though Christ be not always mentioned in the call given us to covenant with God, yet it is still understood; for the thing is so clear in scripture, that all who live under the gospel are supposed to know, that there is no transacting with God, nor dealing with him, but in, by, and through Christ the Mediator. Hence God is said to be reconciled to us in Christ, 2 Cor. v. 19. and that the Father is well pleased in Christ, Matth. xvii. 5. and that he accepts us in Christ, Eph. i. 6. and hence we are appointed to come to God by Christ, Heb. vii. 25. and to believe in God by Christ, 1 Pet. i. 21. Why? Christ being our only Mediator, and also God-man in one person, he is now God's representative to us, and the fit trying-place betwixt God and us; and it is in him only that we can meet with God. The name, the nature and perfections of God are in Christ; so when we close with Christ, we close with God in him, Christ is as it were the visible hand which God holds out to sinners, and upon this hand we must lay hold in all our transactions and dealings with God; and therefore it is only in, by, or through Christ that we are to close with God as our God and portion.

Question. Can our personal covenanting, or renewing our baptismal covenant, be reckoned a bringing in of any other covenant beside the covenant of grace?

Answer. No; for our covenanting with God is nothing but our consenting to the covenant of grace, or to the method of salvation proposed therein to us thro' Christ the Mediator: which is believing: so that our personal covenanting can no more be reckoned a different covenant from the covenant of grace, than our believing. That which occasions mistakes in some is, the different notions they have of the covenant of grace: they perhaps understand it merely of God's gracious promises to us in Christ; and indeed it is sometimes so taken in scripture, Psalm cxi. 5. Eph. ii. 12. But the covenant of grace is commonly taken in a large sense for the whole scheme and contrivance of our salvation thro' Jesus Christ, and then it includes all the duties of the covenanted to God, as well as God's promises to them, Psal. lxxvii. 37. Heb. viii. 10. God has thought fit to adopt the moral law into the covenant of grace, as a rule of life to all who come into it, and share of its promises; though in the mean time I grant that strength to obey this law, is a blessing promised in the covenant of grace as freely as any other blessing in it. Now, when we consent to the covenant of grace, or take hold of it, we must not

not only accept of the promises of pardon and salvation through Christ offered therein, but we must also consent to the duties required of the covenant, and engage to them; we must consent to Christ as a ruler, as well as a Saviour: and God is graciously pleased to call this consent of ours, the making of a covenant with him, and is well pleased with it, *Psal. l. 5. Jer. xxxiv. 12. and l. 5.* which may be admired as an evidence of the wonderful goodness and condescension, that he should put such honour and respect upon our feckless endeavours: for indeed the covenant is properly only of God's making, and not ours, in regard he is the sole deviser of it: and it is he, that by his free grace, enables us to give consent to the covenant, and do any part in it. And, as this covenant is all grace; we must see that the free grace of God in Christ get all the glory of our salvation: and therefore we must be careful to remember, that the duties of the covenanted, to which we engage, or even faith itself are not properly the counter-part or condition on the side of the covenanted, to which the promises of pardon and salvation are properly annexed: for though these be required of us and must necessarily be performed so that without them there is no salvation; yet we must still bear in mind, that it is only the obedience, satisfaction, or righteousness of Christ our surety, which is the proper and pleadable condition in the covenant of grace before God of our justification and salvation; and to this only we must look as the great meritorious condition to which all the promises of the covenant are properly annexed.

Question. In what respect then is faith, repentance, or new obedience required of us in this covenant?

Answer. Faith is required as the great mean or instrument, for intertelling us in the surety's righteousness; and repentance, love, and new obedience, are required as the evidences of this faith, and as a testimony of our gratitude to God for his free love to us in Christ, but are nowise conditions for purchasing any mercy or blessing whatsoever.

Having thus cleared the nature of the duty of personal covenanting and our warrant for it: seeing it is nothing but a solemn and explicate exerting of the various acts of faith, let me beseech all young folks, in God's strength to essay the duty in the most express and exact manner, not only by word, but by write also. I know some have abused this practice, and have relied presumptuously upon it, but that should not make us reject the lawful use of a thing so well warranted, and in which the saints of God have found so much profit and sweetness. And the more solemn and express they have been in their covenanting, leaning wholly upon their surety's strength, they have still had the more satisfaction and comfort in it.

Well then, young people, intended communicants, what
say

and Saviour, but also as a King and Ruler, which must live in it the soul's engagements to new obedience.

Question. How shall I take up this matter aright? sometimes I am called to covenant with God without any mention of Christ, sometimes to close with Christ only, and sometimes to come to God in Christ.

Answer. Though Christ be not always mentioned in the call given us to covenant with God, yet it is still understood; for the thing is so clear in scripture, that all who live under the gospel are supposed to know, that there is no transacting with God, nor dealing with him, but in, by, and through Christ the Mediator. Hence God is said to be reconciled to us in Christ, 2 Cor. v. 19. and that the Father is well pleased in Christ, Matth. xvii. 5. and that he accepts us in Christ, Eph. i. 6. and hence we are appointed to come to God by Christ, Heb. viii. 25. and to believe in God by Christ, 1 Pet. i. 21. Why? Christ being our only Mediator, and also God-man in one person, he is now God's representative to us, and the fit trying-place betwixt God and us; and it is in him only that we can meet with God. The name, the nature and perfections of God are in Christ; so when we close with Christ, we close with God in him, Christ is as it were the visible hand which God holds out to sinners, and upon this hand we must lay hold in all our transactions and dealings with God; and therefore it is only in, by, or through Christ that we are to close with God as our God and portion.

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say ye to it? Are ye inclined to this covenant-transaction with God, or not? If you knew the advantage and comfort of it, I am sure you would not be averſe to it; would ye be entitled to the bleſſings of God's covenant of grace, and clear up your intereſt therein? It is ſurely an excellent mean for both, to be ſeriously aiming at taking hold of the covenant in a way of expreſs tranſacting with God; and remember, when I call you to it, I call you to engage to no more than what you are already engaged to by your baptiſm; for it is juſt the covenant you are to conſent to now, which you conſented to by your parents then; only now, ye are to ratify your parents deed by your voluntary conſent and perſonal reſignation, and to be ſomewhat more expreſs and particular in your engagements. The which if you reſuſe to do, baptiſm will not profit you, but ſtand as a witneſs againſt you. Lay your hands then to your heart, and reſolve what to do; for God is ſtill waiting on you, and ſaying, Chute you this day whom you will ſerve: Why halt ye between two opinions? Come like Amaziab, who willingly offered himſelf unto the Lord, 2 Chron. xvii. 19. O young communicants, let your hearts begin to melt, and your eyes to drop, for your long rebellion and backwardneſs to yield to your rightful owner. If Chriſt be coming to you in ſtreams of blood, it is fit you go to meet him with floods of tears for ſin: if you be to ſeal a covenant with God, ſee that ye come to an open rupture with all the enemies of God; preſently break league with ſin, Satan and the world, and come and make an offer of yourſelves, ſoul and body, unto the Lord, and do it with the greateſt ſeriousneſs and ſolemnity; and to be ſure he will in no wiſe reject your offer, nor caſt you out.

As for you who are acquainted with this duty, who have made a covenant tranſaction with God formerly, and have done it, perhaps with conſiderable ſolemnity and exactneſs; let me exhort you not to reſt here, but reviſe and renew your tranſaction. You think it your duty frequently to renew your acts of repentance, and why not alſo to renew the actings of faith and love by perſonal covenanting with God? Your frequent aiming at this, would ſerve both to ſtrengthen your faith, and to evidence the truth and reality of it unto you: for, as a Chriſtian ſhould perſiſt in repenting for ſin, till he know that he truly repents; ſo he ſhould believe, and exert faith in its different acts of approving, applying, renouncing, accepting, appropriating, giving up, and ſurrendering, till he know that he truly believes. Your frequent aiming to renew theſe acts in a ſolemn way is the beſt way for you, both to get and keep ſight of your intereſt in Chriſt. And for the poor believer that is complaining of walking in darkneſs, and is ſadly oppreſſed with doubts and jealousies about the truth of his faith, and the reality of his intereſt in Chriſt,

Christ, I know no better remedy than this very practice. I might recommend several seasons as proper for renewing your solemn dedications and covenant-transactions with God; such as the time of imminent danger, or some great strait, or when you fall into some great sin, into declining or backsliding, or when you fall into great darkness and perplexity about your souls condition; likewise, it is very proper upon days of fasting, and at the beginning of every new year, and particularly before your approach to the Lord's table. All these are covenanting times to God's people.

For your help in this important affair, I have set down an example at the end of this Catechism, from which you may borrow materials for your covenant-transaction: and you may make such alterations, and chuse such words as may best suit the sins, wants, weakness, and peculiar circumstance of your souls. When you have drawn it up, be not rash in going into it, but read it over, and consult conscience about every paragraph in it, before you venture to subscribe it; and when you find in yourself a willingness and firm resolution to do it, then essay to do it with the greatest self deniedness, seriousness and solemnity, sit down on your knees and again read it over, and pausing after every article, look up to God in Christ for strength, before you give your consent and say Amen to it; and then, after all take the pen, as in the sight and presence of an all-seeing God, and subscribe with your hand to the Lord.

Dundee, March 1734.

say ye to it? Are ye inclined to this covenant-transaction with God, or not? If you knew the advantage and comfort of it, I am sure you would not be averse to it; would ye be entitled to the blessings of God's covenant of grace, and clear up your interest therein? It is surely an excellent mean for both, to be seriously aiming at taking hold of the covenant in a way of express transacting with God; and remember, when I call you to it, I call you to engage to no more than what you are already engaged to by your baptism; for it is just the covenant you are to consent to now, which you consented to by your parents then; only now, ye are to ratify your parents deed by your voluntary consent and personal resignation, and to be somewhat more express and particular in your engagements. The which if you refuse to do, baptism will not profit you, but stand as a witness against you. Lay your hands then to your heart, and resolve what to do; for God is still waiting on you, and saying, Chuse you this day whom you will serve: Why halt ye between two opinions? Come like Amaziah, who willingly offered himself unto the Lord, 2 Chron. xvii. 19. O young communicants, let your hearts begin to melt, and your eyes to drop, for your long rebellion and backwardness to yield to your rightful owner. If Christ be coming to you in streams of blood, it is fit you go to meet him with floods of tears for sin: if you be to seal a covenant with God, see that ye come to an open rupture with all the enemies of God; presently break league with sin, Satan and the world, and come and make an offer of yourselves, soul and body, unto the Lord, and do it with the greatest seriousness and solemnity; and to be sure he will in no wise reject your offer, nor cast you out.

As for you who are acquainted with this duty, who have made a covenant transaction with God formerly, and have done it, perhaps with considerable solemnity and exactness; let me exhort you not to rest here, but revise and renew your transaction. You think it your duty frequently to renew your acts of repentance, and why not also to renew the acts of faith and love by personal covenanting with God? Your frequent aiming at this, would serve both to strengthen your faith, and to evidence the truth and reality of it unto you: for, as a Christian should persist in repenting for sin, till he know that he truly repents; so he should believe, and exert faith in its different acts of approving, applying, renouncing, accepting, appropriating, giving up, and surrendering, till he know that he truly believes. Your frequent aiming to renew these acts in a solemn way is the best way for you, both to get and keep sight of your interest in Christ. And for the poor believer that is complaining of walking in darkness, and is sadly oppressed with doubts and jealousies about the truth of his faith, and the reality of his interest in Christ,

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Dunder, March 1734.

T H E
YOUNG COMMUNICANT'S
CATECHISM:

Concerning Man's natural Estate.

Quest. **I**N what estate was you born?

Answ. In a woful miserable estate, wanting the image and favour of God, which man at first had; and with a sinful nature, prone to what is evil, backward to what is good, and exposed to the wrath of God both here and hereafter.

Q. How came you to be born in this estate?

A. Because of my descent from sinful Adam, who fell from his happiness; by breaking covenant with God, and incurring the penalty thereof; whereby he lost all his grace, and was wholly unable to recover himself.

Q. Is fallen man left without hope in this miserable estate?

A. No; there is a noble remedy provided: for though the old covenant be broken and dissolved, there is an excellent new covenant contrived, yea, revealed and tendered unto lost sinners of mankind.

Concerning the two Covenants.

Quest. **W**HAT are these covenants which God hath made with man?

A. The covenant of works, and the covenant of grace.

Q. By which of these two covenants is it that you can be saved?

A. Only by the covenant of grace, which is called the new covenant.

Q. What is the covenant of works?

A. It is God's agreement with Adam and Eve, wherein he promised them life upon their perfect obedience to his laws, and threatened death upon their disobedience.

Q. Why cannot you be saved by the covenant of works?

A. Because I am neither able to fulfil the condition, nor to underly the penalty of it; that is, I can neither give perfect obedience to God's law, nor bear his wrath which is due for breaking it.

Q. What is the covenant of grace, by which you are to be saved?

A. It is God's gracious paction with elect sinners in Christ,
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in which he is pleased mercifully to offer and promise salvation to all poor fallen sinners of Adam's race who believe in his Son Jesus Christ.

Q. Who are these that truly believe in him?

A. They are such, who being made sensible of their lost estate are content to receive Jesus Christ as their surety and Saviour and to depend upon his righteousness, and satisfaction to divine justice, as the only ground of their justification before God, and are resolved, in his strength, to shew forth their faith by sincere love and obedience to God.

Q. Why is this new covenant called a covenant of grace?

A. To distinguish it from the covenant of works, wherein the ground of man's justification was something done by the man himself: whereas, in this new covenant the ground of a man's justification is something done by a surety in his room: and also because the surety himself, and all the blessings of this covenant are most gracious and free gifts, bestowed by God upon undeserving and ill-deserving creatures, who could do nothing to obtain them.

Q. How can this covenant be altogether of grace when faith is required of us as the condition to interest us in the blessings of it, and likewise good works to shew forth our faith?

A. Though both these be required of us, yet the grace for producing that faith and these works, is promised to us in this covenant, as freely as any other blessing in it: upon which account, this covenant is frequently called in scripture a testament.

Q. Why is this covenant called a testament?

A. Because all the blessings and good things promised therein, are freely bequeathed and made over to the elect, as legacies left and made sure to them by the death of Jesus Christ the testator, and also, in it there is grace left them to perform all the duties required of them.

Q. What are the principal legacies of this testament?

A. Pardon of sin, deliverance from wrath, peace with God, all the graces of the Spirit, with perseverance therein to the end, safety thro' death, resurrection to life, and eternal glory.

Q. How is it that this covenant or testament is established and confirmed to us?

A. By the death and blood of Jesus Christ the Mediator and testator of it and by the outward signs and seals which he hath instituted to be dispensed to us, with the preaching of the gospel.

Concerning the Seals of the Covenant.

Quest. **W**HAT are the seals of the covenant of grace?

A. The two sacraments, Baptism and the Lord's Supper.

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Concerning the Seals of the Covenant.

Quest. **W**HAT are the seals of the covenant of grace?

A. The two sacraments, Baptism and the Lord's Supper.

Q. For what end hath God appointed these sacraments or seals?

A. To be sacred signs, memorials and pledges of his mercy to us through a crucified Jesus, he being the great surety and sacrifice to which we are appointed constantly to look for pardon, grace, and glory.

Q. Why are baptism and the Lord's supper called seals of the covenant of grace?

A. Because like sealed charters, they confirm and assure us of the certainty of the covenant, and all its promised blessings, and particularly, that God is willing, in and through Christ, to be a God to us, and to take us for his people.

Q. What is Baptism?

A. It is the sacred washing, or sprinkling with water, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What doth this sprinkling signify?

A. The cleansing of our souls from sin by Christ's blood and Spirit, and our entering in among the disciples and followers of Christ.

Q. Why are you baptized in the name of the Father?

A. In testimony of my choosing and owning God the Father as my father, and the great Contriver of the gospel method of salvation through Christ.

Q. Why are you baptized in the name of the Son?

A. In token of my choosing and accepting of the Son of God as my great Redeemer and Saviour, in all his offices, Prophet, Priest, and King.

Q. Why is he especially styled our Saviour?

A. Because of the eminent hand he had in the salvation we look for; he preached it to us as our great Prophet, he procured it for us as our High-priest, he bestowed it on us as our Lord and King.

Q. Why are you baptized in the name of the Holy Ghost?

A. In testimony of my owning and accepting of the Holy Ghost as my Sanctifier, and the great Applier of Christ's purchase to me, whose office is to work saving faith and all grace in the elect.

Q. What engagements have you come under by your baptism?

A. To believe and obey the holy Trinity, and to renounce the three great enemies thereof, viz. the devil, the world, and the flesh; and to live as a Christian indeed, and always remember the name by which I am called.

Q. How is it that a Christian or baptized person ought to live?

A. As one that is solemnly consecrated to the faith and obedience of the holy Trinity: and particularly as one that is washed in the blood of the Lamb, who will not again adventure to defile himself with sin, but will study to make Christ his pattern.

Q. Are

Q. Are you not bound to renew your baptismal engagements, and to take them unto yourself?

A. Yes, I am, and do expressly, when I go to take the second seal of the covenant, and partake of the Lord's supper.

Q. What is the difference betwixt baptism and the Lord's supper?

A. The first is to be administered to us but once, but the second often: the first doth signify our spiritual birth, the second our spiritual nourishment, baptism is the door of Christ's house by which we must enter, but the Lord's supper is the table at which God's children must feed and get strength.

Q. What should be your great design in attending and partaking of these sacraments?

A. That thereby I may shew my regard and obedience to the Author of them, and that I may find a crucified Jesus in them, and get myself assured of his love and purchase.

Concerning the Lord's Supper.

Quest. **W**HAT is the Lord's Supper?

A. It is a religious eating of bread, and drinking of wine, according to Christ's institution and example in remembrance of his death and sufferings for us.

Q. When did Christ institute this sacrament?

A. In the same night wherein he was betrayed, and immediately after he had eaten the Jewish passover with his disciples.

Q. Why did he institute it at that time?

A. To shew that the passover was abrogated by this new ordinance, and the Lord's supper come in its room, and also to lay all his people under the stronger obligations to observe and attend it.

Q. Why doth the time of the institution lay us under such obligations to observe it?

A. Because the command and directions which he gave us at that time, are to be regarded as the solemn dying charge of a crucified Jesus, who was going to do more for us than all the world could do.

Q. Did Christ enjoin this ordinance as any task or burden on his people?

A. Not at all, but left it as a rare privilege and precious legacy to the church, seeing it is a bright memorial of his dying love, a sure pledge of his second coming, and a quickener of all the graces.

Q. What are the elements or signs appointed in this sacrament?

A. Bread and wine.

Q. What do they represent unto us?

A. Christ's body and blood with all the benefits and blessings thereby purchased to us.

Q. For what end hath God appointed these sacraments or seals?

A. To be sacred signs, memorials and pledges of his mercy to us through a crucified Jesus, he being the great surety and sacrifice to which we are appointed constantly to look for pardon, grace, and glory.

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A. Because of the eminent hand he had in the salvation we look for; he preached it to us as our great Prophet, he procured it for us as our High-priest, he bestowed it on us as our Lord and King.

Q. Why are you baptized in the name of the Holy Ghost?

A. In testimony of my owning and accepting of the Holy Ghost as my Sanctifier, and the great Applier of Christ's purchase to me, whose office is to work saving faith and all grace in the elect.

Q. What engagements have you come under by your baptism?

A. To believe and obey the holy Trinity, and to renounce the three great enemies thereof, viz. the devil, the world, and the flesh; and to live as a Christian indeed, and always remember the name by which I am called.

Q. How is it that a Christian or baptized person ought to live?

A. As one that is solemnly consecrated to the faith and obedience of the holy Trinity: and particularly as one that is washed in the blood of the Lamb, who will not again adventure to defile himself with sin, but will study to make Christ his pattern.

Q. Are

Q. Are you not bound to renew your baptismal engagements, and to take them unto yourself?

A. Yes, I am, and do expressly, when I go to take the second seal of the covenant, and partake of the Lord's supper.

Q. What is the difference betwixt baptism and the Lord's supper?

A. The first is to be administered to us but once, but the second often: the first doth signify our spiritual birth, the second our spiritual nourishment, baptism is the door of Christ's house by which we must enter, but the Lord's supper is the table at which God's children must feed and get strength.

Q. What should be your great design in attending and partaking of these sacraments?

A. That thereby I may shew my regard and obedience to the Author of them, and that I may find a crucified Jesus in them, and get myself assured of his love and purchase.

Concerning the Lord's Supper.

Quest. **W**HAT is the Lord's Supper?

A. It is a religious eating of bread, and drinking of wine, according to Christ's institution and example in remembrance of his death and sufferings for us.

Q. When did Christ institute this sacrament?

A. In the same night wherein he was betrayed, and immediately after he had eaten the Jewish passover with his disciples.

Q. Why did he institute it at that time?

A. To shew that the passover was abrogated by this new ordinance, and the Lord's supper came in its room, and also to lay all his people under the stronger obligations to observe and attend it.

Q. Why doth the time of the institution lay us under such obligations to observe it?

A. Because the command and directions which he gave us at that time, are to be regarded as the solemn dying charge of a crucified Jesus, who was going to do more for us than all the world could do.

Q. Did Christ enjoin this ordinance as any task or burden on his people?

A. Not at all, but left it as a rare privilege and precious legacy to the church, seeing it is a bright memorial of his dying love, a sure pledge of his second coming, and a quickener of all the graces.

Q. What are the elements or signs appointed in this sacrament?

A. Bread and wine.

Q. What do they represent unto us?

A. Christ's body and blood with all the benefits and blessings thereby purchased to us.

Q. What is signified by the breaking of the bread and pouring out of the wine?

A. All Christ's sufferings, and particularly the breaking and wounding of his body on the cross, and the shedding of his blood, to take away our sins.

Q. What is signified by giving the broken bread and poured out wine to the communicants?

A. God's actual making over and giving a crucified Christ, with all the benefits of his purchase, to believing partakers.

Q. What are the benefits here made over and sealed unto them?

A. Remission of sin, freedom from wrath, peace with God, peace of conscience, adoption into God's family, increase of grace, and perseverance therein, sanctified mercies and crosses, and a title to eternal life.

Q. What is signified by communicants taking the bread and cup in their hands?

A. Their putting forth the hand of faith to receive a crucified Christ for their Saviour, in all his offices, and with all his benefits, as offered to them in the gospel.

Q. In what manner ought you to receive a crucified Christ at his table?

A. With much humility, self-denial, thankfulness, and with close and particular application of his offices and fulness to my soul's necessities.

Q. What is signified by communicants eating of the bread, and drinking of the wine?

A. Their near union with Christ, the actual partaking of the benefits of his death, the great satisfaction they have in him and the spiritual strength and nourishment they get from him.

Q. Why ought communicants to partake of the cup, as well as of the bread?

A. For the more full confirmation of their faith, and because Christ said to his disciples, 'Drink ye all of it.'

Q. Why did Christ make choice of bread and wine as the symbols of his body and blood?

A. To hold forth their refreshing and strengthening virtue to believing communicants; for as bread strengthens man's heart, so wine makes it glad.

Q. What were Christ's words when he instituted the sacrament?

A. He spoke something concerning the bread, something concerning the cup, and something concerning the whole sacrament?

Q. What spoke he concerning the bread?

A. He said, Take, eat, this is my body which is broken for you, this do in remembrance of me.

Q. What said he concerning the wine?

A. This cup is the new testament in my blood, which is shed for many, for the remission of sin.

Q. What

Q. What said he concerning the whole sacrament?

A. He said, As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come.

Q. Do we partake of Christ's body and blood here in a carnal manner?

A. No; but only in a spiritual way.

Q. What is the meaning of these words, Take, eat, this is my body broken for you?

A. The plain meaning is, that the broken bread signifies and represents Christ's body as it was broken and bruised for his people.

Q. Is not Christ really present in the sacrament?

A. Yes, He is so; but yet he is not bodily, but spiritually present there.

Q. How is it we partake spiritually of Christ's broken body?

A. We do it when our souls do share of the benefits and fruits of his broken body, such as pardon of sin, increase of grace, access to God, spiritual discoveries, loosing of bands, and the like.

Q. How long did Christ intend this sacrament should continue?

A. Until his second coming.

Q. Why no longer?

A. Because in heaven there will be no need of sacraments to represent Christ, he being always present there in a bodily way.

Something more particularly of the Nature and Ends of the Holy Supper.

Quest. **W**HAT farther account can you give of the nature and design of the sacrament?

A. It doth evidently partake of the nature of a seal, of a feast, and also of an oath.

Q. What hath it of the nature of a seal?

A. It is justly called a seal of the covenant of grace; because like a sealed charter put into our hands, it doth make over, seal, and confirm to us a right and title to all the benefits and fruits of Christ's purchase, which are therein promised to believers.

Q. What kind of a seal is this sacrament?

A. It is a spiritual seal, and of great value, seeing it is a seal of Christ's own devising and engraving, whose inscription is, Christ loving us; and whose image is, Christ dying for us.

Q. What hath this sacrament in it of the nature of a feast?

A. It is justly called a feast, as it brings food, nourishment and delight to the souls of worthy communicants, the invited guests.

Q. What sort of a feast is it?

A. It is a spiritual feast, a marriage feast, a feast upon the sacrifice

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sacrifice of the Son of God; a feast of Christ's making: of a strange nature, in which Christ is both the Master and Matter of the feast, the Provider and Provision, the Feeder and the Food; for his flesh is meat indeed, and his blood is drink indeed.

Q. In what respect is this sacrament of the nature of an oath?

A. In respect the word sacrament was used among the Romans (from whence it is borrowed) for a military oath, whereby they bound themselves to be true and faithful soldiers to their general; so in this ordinance we in effect swear allegiance to the King of heaven over the broken body and shed blood of the Son of God; and also bind ourselves to be true and faithful soldiers to Christ our Captain-general in the spiritual warfare.

Q. What are the main ends you have in view, in coming to this ordinance?

A. To keep up the remembrance of Christ's death and sufferings, to get communion with him, to renew my baptismal covenant, to get my faith strengthened and confirmed, and all my graces quickened.

Q. What are the sufferings of Christ which you are to remember at his table?

A. These which are recorded in his word.

Q. What do you remember of them just now?

A. I remember the assaults and temptations he met with from the devil, the reproach and persecutions he endured from wicked men, his soul's sufferings and agonies in the garden of Gethsemane, the cruel mockings, buffeting, crowning, spitting, and scourgings he endured in the high-priest's palace, and in Pilate's judgment-hall: and lastly, his bloody sufferings and bitter death on mount Calvary, when he was nailed to the cross, forsaken by his friends, derided by his enemies, and deserted of God.

Q. What was the cause of all these sufferings?

A. Christ's own love, and our sins; for having in his astonishing free love, undertaken to satisfy divine justice for us: he was wounded for our transgressions, and bruised for our iniquities.

Q. Are we not then under the strongest obligations to keep up this sacramental remembrance of Christ?

A. Surely we are; for he is matchless in his love to us poor sinful worms, having remembered us in our low estate, and done and suffered more for us than all the world could or would have done. And likewise, he hath strictly enjoined us, among his last words, to continue to celebrate this memorial of his death.

Q. Why do we need this memorial? Are we in any hazard of forgetting his matchless love?

A. Yes; for so worldly are our hearts, so unbelieving our minds, so treacherous our memories, and so wavering our affections

sections, that we are apt to be ensnared by the world's allurements and to let Christ and his love slip out of our thoughts.

Q. Is not the fresh and frequent remembrance of a crucified Christ in the sacrament very useful and advantageous to us?

A. Yes.

Q. In what respect is it useful?

A. For weakening and killing of sin, for melting a hard heart, for overcoming of Satan's temptations, for quickening and increasing grace, and for giving comfort in all tribulation.

Q. What kind of remembrance ought we to have of the sufferings and death of Christ at his table?

A. It should be an affectionate and believing, a mournful and sin-loathing, and yet a joyful and thankful remembrance.

Q. How can we both mourn and rejoice at the same time?

A. We may upon different accounts: for as we should mourn for our sins that pierced Christ, and put him to death; so we ought to rejoice in his wonderful goodness that undertook to be our surety and sacrifice to save from sin and wrath; and the more we are helped to mourn, we have still the greater ground to rejoice and be glad in him.

Q. How so?

A. Because a mourning heart for sin, is a good evidence of a person's interest in Christ and his purchase.

Of Worthy and Unworthy Partakers.

Quest. **A**RE all partakers to be reckoned welcome guests at this holy feast? A. No.

Q. Who then are such?

A. Only believers and worthy partakers of it.

Q. Who are these?

A. They are such, who by faith do cordially consent to the covenant of grace; sincerely aim to do honour to Christ at his table, by shewing forth his death, and study preparation for it.

Q. Who are the unwelcome guests?

A. These who never closed with the offers of the gospel, and neglect preparation for this feast: and particularly these who continue in love and league with sin while they pretend kindness to Christ, and to renew covenant with him.

Q. What is to be understood by the worthiness of these who are called worthy partakers?

A. Not any worthiness in a legal sense, for we are all unworthy before God of the least mercy; but only a gospel-suitableness and meetness of the soul's state and frame to attend his holy institution.

Q. May not even a believer be guilty of partaking unworthily?

A. Yes, he may if he neglect self-examination, harbour any known sin, or want grace in exercise.

Q. What

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A. Yes, he may if he neglect self-examination, harbour any known sin, or want grace in exercise.

Q. What

Q. What is the duty of worthy partaking, and wherein doth it ly?

A. It is in short to eat and drink at Christ's table, with a believing and thankful remembrance of his dying love, looking by faith to him that we have pierced, for salvation, and lodging our souls in his wounds, mourning for sin that pierced him and solemnly resolving in his strength that we will pierce him no more.

Q. What is the advantage of worthy partaking?

A. Hereby remission of sins thro' Christ's blood is assured, the power of sin is weakened, the graces of the Spirit are strengthened, the soul's diseases are cured, the doubts of the mind are resolved, and sweet views of Christ and glory obtained.

Q. What is the sin of unworthy communicating and wherein doth it ly?

A. It is to partake without due preparation and right ends, or to eat and drink without suitable knowledge and reverence, without reconciliation to God and our neighbour, or without the exercise of the sacramental graces, such as faith, love and repentance; or to approach while we entertain any known sin.

Q. What is the danger of unworthy partaking?

A. Hereby the guilt of Christ's body and blood is contracted and God highly provoked; and the guilty person draws down judgments and damnations upon himself, if it be not timeously prevented by repentance and free mercy.

Q. Why is a man's unworthy partaking charged mainly upon his not discerning the Lord's body in the sacrament?

A. Because the unworthy communicant doth not consider that the bread here is solemnly consecrated to represent the Lord's body, but eats it as carelessly as if it were common bread; and because he puts not due respect and honour upon the body of our crucified Lord here set forth; but treats it as if it were the body of a mere man or common person.

Q. How shall we prevent this guilt and danger?

A. By entering into God's covenant, and making due preparation, for approaching to his holy table, both habitual and actual.

Of Preparation for the Lord's Supper.

Quest. **W**HAT is the necessity of making such preparation for attending this ordinance?

A. Because the approach we make to God in it is very near and awful; and the Author of it is a holy, jealous, and heart searching God, who will shortly call us to account: and because we are assured there is great benefit by a worthy approach, and as great danger by an unworthy.

Q. What is our habitual preparation?

A. Our being in a gracious state.

Q. What

Q. What is the actual preparation requisite for approaching to the Lord's table?

A. It mainly lies in these two; examination of ourselves, and excitation of our graces.

Q. What sort of examination is needful before our partaking?

A. There is a publick church-examination necessary by church officers that the Lord's table be not abused by the ignorant and profane; and there is a private self-examination necessary by our own consciences, that the Lord's Supper be not unworthily received through unbelief, impenitency, formality, earthliness, pride, malice, or any secret sin entertained by us.

Q. What things must we examine ourselves about, before we approach?

A. Principally concerning these three: our right to the Lord's supper, our need of it, and our actual fitness for it.

Q. Why about these three?

A. Because, if we have no right to it, we shall but usurp it; if we feel no need of it, we shall but despise it; if we be unfit for it, we shall but abuse it, and hurt ourselves.

Examination of our Right to the Lord's Table.

Quest. **W**HAT is this right to the Lord's table?

A. It is twofold; first, there is an outward and visible right before the church: 2dly, There is an inward and invisible right before God.

Q. Who are these that have the outward and visible right to this ordinance?

A. These who are baptised, and have a competent measure of Christian knowledge, profess their faith in Christ, and are blameless in their lives before men.

Q. Are all such persons worthy partakers?

A. No; but they have such an outward and visible right before the church, that they cannot be excluded; for, of this outward right only the church is to judge.

Q. What are these who have not this right?

A. Neither the ignorant nor profane have it, and therefore they are to be excluded from the Lord's table.

Q. Why are the ignorant to be excluded?

A. Because they are not capable to examine themselves, nor to discern the Lord's body; and so behaved in this case to eat and drink unworthily.

Q. Why are the profane to be excluded?

A. Because they who allow themselves to live in sin, can have no communion with a holy God. Nay, they expose themselves to his judgments; by coming with defiled hands to his holy table.

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Q. Who

Q. Who are those that have the inward and invisible right to this holy ordinance?

A. Those who not only have knowledge, a profession, and blameless walk; but are really within the covenant by a true faith in Jesus Christ, even a faith that works by love, and purifies the heart as well as the life; they are really in heart before God, what they seem to be outwardly before men.

Q. Who are the judges of this right?

A. Of this inward right the church cannot judge; but every man is to enquire, examine, and judge of it with respect to himself.

Q. By what evidences may a man know that he is really within the new covenant, and thereupon judge that he hath an inward and invisible right to his seals before God?

A. If he can say, That he hath seen himself perishing while upon the old bottom of a covenant of works, and that he hath fled from it to the new covenant, heartily approving the whole frame and contrivance of it; accepting of Christ the Mediator of it in all his offices, and giving up himself to be the Lord's, to live for him, and walk with him in newness of life; and that it is his earnest desire, that his inward man, as well as his outward, may be conformed to the laws and image of God.

See several Questions subjoined to this Catechism, which may be assisting to us in the duty of private self-examination concerning our right and title to this holy table.

Examination of our need of the Lord's Supper, and of the wants we should seek to be supplied thereat.

Quest. **W**HAT need have you of the Lord's Supper?

A. I need it upon many accounts, As, 1st, To bring a crucified Jesus in a lively manner to my remembrance. 2dly, To renew my baptismal vow, and lay me under stronger engagements to be the Lord's. 3dly, To nourish and strengthen my weak graces. 4thly, To fortify me against Satan's temptations, and all other discouragements. 5thly, To renew the sense and assurance of my pardon, which is presently obscured and darkened.

Q. What are these things which obscure the evidences of pardon?

A. Sins both of omission and commission, and especially sins against light.

Q. Why should you examine your wants before you approach to the Lord's table?

A. Because there Christ is set forth with all his fulness for the supply of my spiritual wants and necessities; and it is necessary

necessary that I should have a lively sense of these needs, that I may know what to apply for to this full Saviour when at his table.

Q. What are those wants you ought to enquire into before partaking?

A. I ought to examine these chiefly; 1st, What sins I want most to be subdued. 2dly, What graces I want most to be strengthened. 3dly, What mercies I want most to be bestowed. 4thly, What faculties of my soul I want most to be sanctified. 5thly, What offices of Christ I want most to be executed in my soul.

Q. How may you discover the sins you want most to be subdued.

A. By examining what are the sins or corruptions which do most prevail in me, if it be atheistical thoughts, unbelief, pride, passion, heart-hardness, earthliness, wandering, formality, backsliding, or any other; and these I must keep in eye, that I may apply to a full Saviour at his table for strength to wrestle against them, and overcome them.

Q. How may ye discover the graces you want most to be strengthened?

A. By examining which of the graces are weakest and lowest in me, if it be faith, hope, love, meekness, humility, or any other; and these I must bring to a full Christ at his table, to be cherished, strengthened, and increased.

Q. How may you find out the mercies you need most to be bestowed?

A. By examining what are my present complaints, pinches and difficulties; and what are the mercies which would be most suitable and relieving to me under them; if such as these, intimations of pardon, spirituality of affections, liveliness in duty, patience under crosses, conduct in intricate cases, strength against corruptions and temptations, deliverance from atheistical or blasphemous thoughts or the like: and these mercies I must remember, and ask them from Christ when at his table.

Q. How may you find out the faculty of your soul you want most to be sanctified?

A. By examining what is the power or faculty that is least renewed, and needs most the Spirit's influences to be poured out upon it, if upon my understanding to cure its blindness, and enlighten it with saving views of spiritual things; or if upon my will, to cure its perverseness, and make it pliable to God's will; or upon my memory, to cure its treachery and weakness, and to strengthen it to retain God's words; or upon my conscience, to cure its scaredness, and to make it tender and watchful; or upon my affections, to cure their coldness to Christ and spiritual things, and to fix them upon right objects.

C

Q. Not

Q. Who are these that have the inward and invisible right to this holy ordinance?

A. These who not only have knowledge, a profession, and blameless walk; but are really within the covenant by a true faith in Jesus Christ, even a faith that works by love, and purifies the heart as well as the life; they are really in heart before God, what they seem to be outwardly before men.

Q. Who are the judges of this right?

A. Of this inward right the church cannot judge; but every man is to enquire, examine, and judge of it with respect to himself.

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A. By enquiring into the case of my soul, and plagues of my heart, saying, Whether do I need Christ most as a Prophet to teach me, and cure my ignorance? or as a Priest to cover me with his righteousness and interced with God for me? Or as a King to subdue my heart to himself, and conquer my indwelling corruptions; and being sensible of my soul's need, I must go to my full Redeemer at his table, and say, Lord, come and execute such an office in my soul.

Examination of our Sins necessary before Partaking.

Quest. **W**HY must you enquire so narrowly about your sins before partaking?

A. Upon several accounts; 1st, That there may be no Achan lodged to hinder the presence of God with me. 2^{dly}, That by discovering them, I may be helped the better to look upon him I have pierced, and mourn. 3^{dly}, That I may be more capable to point out my wound and sore unto my Physician for cure. 4^{thly}, That I may behold the evil of them in the glass of Christ's sufferings, and be thereby moved to hate them, and turn from them all unto God, and walk with him in newness of life.

Q. How ought you to manage this part of your preparati-on work, so as to accomplish a diligent search of your sins?

A. 1st, I must set time apart for it, and before I begin it, pray earnestly for the illumination of the Spirit of God to discover sin unto me. 2^{dly}, I must think upon the sins of my heart and my life, my sins of omission and commission, and these both open and secret, of ignorance, and against light, and the sins of my station and character in the world. 3^{dly}, For my help, I will read our Larger Catechism upon the Ten Commandments, and the sins therein enumerated with their many aggravations, and enquire how far I am chargeable therewith. 4^{thly}, I will never give over searching and thinking until I see the indispensable need of the blood of the Lamb of God, which cleanseth us from all sin.

Examination of our actual fitness for the Lord's Table.

Quest. **W**HAT is that fitness which every communicant ought to have before he partake?

A. It is two-fold, both habitual and actual; and both must be had by every one.

Q. What is this habitual fitness, or preparation which every partaker must have?

A. He must be a believer, a man in a gracious state, that hath the habits of grace planted in his soul.

Q. What is that actual fitness you must have?

A. It

A. It is, when a man is not only in a gracious state: but in a gracious frame: when grace is not only in the habit, but in a lively exercise.

Q. What are these graces which must be examined, quickened, and brought to exercise before partaking?

A. They are chiefly knowledge, faith, repentance, love, humility, thankfulness, spiritual appetite, and resolutions for new obedience.

Examination of Knowledge.

Quest. **W**HAT is that knowledge you must have to qualify you for worthy partaking?

A. It is a gracious discovery and uptaking of God, and divine truths, as they are revealed in his word.

Q. What are these things particularly, which you must know in order to partaking aright?

A. I must have a competent knowledge of these five things.

1. Of God in his essential perfections, and Trinity of persons.
2. Of man and his estate both before and since the fall.
3. Of Jesus Christ the Mediator, in his two-fold nature, and three-fold office.
4. Of the new covenant or gospel method of justification by the Surety's righteousness apprehended by faith.
5. Of the seals of the covenant, and particularly of the holy supper, in its nature, ends, and uses.

Q. Is a literal knowledge of these things sufficient for a communicant?

A. No: it must be a true, sanctified and saving knowledge.

Q. How may we discover if our knowledge be sanctified and saving?

A. We may know it by its properties and effects: as, 1. If it be experimental, and gives us a sweet taste and relish of the truths we know. 2. If it be humbling, and make us like Paul, look upon ourselves as the least of saints, and the chief of sinners. 3. If it leads us to Christ and his righteousness, as the only ground of our hope. Lastly, if it be communicative, practical, obediential, fruitful, and puts us on to desire a greater conformity to Jesus our Head.

Examination of Faith.

Quest. **W**HAT is true saving faith?

A. It is a grace of the holy Spirit, whereby a man knowing his sin and misery, and assenting to the truth of God's record concerning Christ, doth cordially receive and rest upon Christ, and his righteousness for pardon and salvation according to the gospel-offer.

Q. What need is there for the exercise of faith at the Lord's table?

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A. It is needful: 1. For discerning the Lord's body, and the spiritual mysteries here represented: seeing faith is the spiritual eye whereby the soul sees Christ, and things invisible. 2. For applying Christ and his benefits here set forth to our souls, seeing faith is the spiritual hand for taking hold of a crucified Jesus, and the mouth and stomach that feeds upon him.

Q. How may we know if our faith be true and saving?

A. True faith hath these effects. 1. It softens the heart, and makes it bleed for the sin that pierced Christ. 2. It makes the soul approve and admire the gospel contrivance of salvation through the righteousness of Christ. 3. It works by love, and carries out the soul to love Christ above all things, and to do all the duties from a principle of love. 4. It makes a man sincerely obedient and fruitful in good works. 5. It looses the heart from the world and all earthly felicities, and carries it to things above.

Examination of Repentance.

Quest. **W**HAT is that true repentance which worthy partakers must have?

A. It is a grace of the holy Spirit, whereby we are convinced of the evil of sin, sincerely mourn for it, and turn from it unto God, through Jesus Christ, resolving to serve him in newness of life.

Q. What parts are there in true repentance?

A. Chiefly three, conviction, contrition, and conversion.

Q. What is conviction?

A. It is a right sight and sense of the evil and sinfulness of sin.

Q. What is contrition?

A. It is a free godly sorrow and grief of heart for sin, chiefly because God is offended, and Christ pierced thereby,

Q. What is conversion?

A. It is the soul's turning from all sin to God in Christ for mercy and pardon, and to all the ways of holiness and new obedience.

Q. What need is there for the exercise of repentance and godly sorrow at the Lord's table?

A. Because here we are to renew covenant with God, and certainly penitent mourning for former breaches and backsliding is very suitable upon that occasion. Again we are here to behold Christ bruised for our sin, and to receive him into our hearts: and nothing suits a broken Christ so well as a broken heart: nay, this is what he prefers to all sacrifices.

Q. How may we know if our repentance be of the right sort?

A. We must judge it right, if, 1. We do lay the ax to the root of sin, the corruption of the heart and nature, and long to be delivered from it. 2. If we do hate all sin, and resolve to harbour no known evil, either in heart or life. 3. If we have recourse

recourse to Christ's blood and Spirit, for freedom from the filth as well as the guilt of sin, and breathe after universal holiness.

Examination of Love.

Quest. **W**H Y is the exercise of love so necessary at the Lord's table?

A. Because it is a love-feast, and an ordinance wherein we have the highest representation of divine love to sinners ever was given, which necessarily requires the exercise of love in us.

Q. What do you understand by the love which is required of communicants, and what are the objects upon which it must be placed?

A. It is a saving grace, or spiritual affection wrought in believers by the holy Spirit, which terminates upon various objects, namely, upon God, upon Jesus Christ, upon the brethren, and every thing that bears his image, and in some sense upon all mankind, even our very enemies.

Q. Why do you make God and Jesus Christ different objects of love?

A. I love Jesus Christ as he is God, and the same God with the other persons of the glorious Trinity; but seeing the second person is for us become God-man our Saviour, and the great sacrifice to justice for our sins: in this respect I view him as a special object of my love.

Q. By what marks may you examine if your love to God be true?

A. By such as these: my care to please him, my fear to offend him, my desire after his presence, my regard to his laws, and concern for his glory.

Q. By what marks may you examine your love to Jesus Christ?

A. By the same before-mentioned, to which I may add, true love to Christ far exceeds all our love to relations, and dearest worldly enjoyments: it terminates upon him in all his offices, as a prince upon his throne, as well as a priest upon the cross: in his life as a pattern, as well as in his death, as a sacrifice: and embraces him as altogether lovely: Also, it prompts the soul to have many thoughts of him and even to look and long for his second coming.

Q. How may we know if we love him above all things in the world?

A. By these marks; if we value his favour more than that of any creature: if the loss of his countenance affects us more than any worldly loss: if we rather displease all the world than offend him: and if it be our greatest grief that we cannot love him more.

Q. By what marks are you to examine if your love to the brethren be true?

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A. By such as these: if I love them, not for outward or

temporal things, but upon spiritual accounts, because they are God's children, and bear his image; if my love be to all saints, poor and rich, hated and honoured, strangers and friends; if I sympathize with them both in their joy and sorrows, and prefer their company to all others.

Q. How doth your love to God's people differ from your love to the rest of mankind, and these who are your enemies?

A. I love the rest of mankind, and even my enemies, with a love of benevolence and beneficence, being inclined to wish them well, pray for them, to do them good, and even return them good for evil; but I love the people of God with a love of delight and complacency, and esteem them as the excellent ones of the earth, the friends of God, and the pillars of the land.

Examination of Humility.

Quest. **W**HY is the grace of humility so needful in your approach to the Lord's table?

A. Because I am a most unworthy creature, and he is a great and holy God with whom I have to do, and he hath a special respect unto the lowly: besides, this grace is necessary to make me resemble my Saviour, whose love I commemorate; for as he was meek and lowly in his disposition, so he humbled himself deeply for my good.

Q. How may you know if your humility be of the right stamp?

A. By such marks as these: 1. If I have low and mean thoughts of myself under a sense of unworthiness, and be ready to say with the prodigal, I am no more worthy to be called thy son: And with the Canaanitish woman, Truth, Lord, I am a dog. 2. If I be more apt to suspect myself than censure my neighbour, like the eleven disciples at the supper. 3. If I be grieved for the motions of pride and self-conceit within me. 4. If I renounce all my confidence in my duties, and betake myself entirely to Christ for righteousness and acceptance with God.

Examination of Thankfulness.

Quest. **W**HY is thankfulness so necessary to worthy partaking?

A. Because it is the chief design of the ordinance, to keep up a thankful remembrance of redeeming love, and to give thanks to God for the unspeakable gift of a crucified Christ: and hence it is called the Eucharist, or thanksgiving.

Q. How may you discern if your thankfulness be of the right sort?

A. By these marks. 1. If I count myself unworthy of the least mercy, and admire God's undeserved goodness. 2. If I look

look upon Jesus Christ as the mercy of mercies, and the channel of all other mercies. 3. If I sincerely love my benefactor, and study to please him. 4. If I be oft meditating how to express my thankfulness to him, saying with the Psalmist, "What shall I render to the Lord for all his gifts and benefits towards me."

Q. But what can you, or should you render for a crucified Jesus?

A. Though all I have be nothing in comparison of the benefits received, yet I should be willing to render it to the Lord; such as, 1. My endeared affections. 2. My triumphant praises. 3. My unfeigned repentance and reformation. 4. My faithful performance of vows. 5. My zealous acting for his glory. 6. My chearful resolution to suffer for Christ, who so willingly suffered for me.

Examination of Spiritual Appetite.

Quest. WHY is a spiritual appetite so requisite at this time?

A. Because a feast is not relished but by these who have an appetite for it; and it is the hungry and thirsty that God hath promised to satisfy with good things.

Q. How may you know if your appetite, or spiritual desires be of the right sort?

A. By these marks, 1. If I be glad of the news of Christ's feast, and an invitation to it. 2. If I count the cost and be willing to be at all pains to obtain soul food; such as, to pray, to search, to humble myself, and part with my dearest sins. 3. If I be satisfied with no food for my soul, but a crucified Christ. 4. If I find this food very sweet and pleasant to my soul's taste.

Examination of Resolution for new Obedience.

Quest. WHY is a believer's obedience called new obedience?

A. 1. Because it proceeds from new principles, faith and love. 2. It is performed in a new manner, to wit, by faith leaning upon Christ's strength for enabling him to do it, and upon Christ's righteousness for his acceptance with God. 3. It is done for new ends, not to advance his own secular interest, but to please God, and promote his glory.

Q. How may you know if your resolutions for new obedience be of the right stamp?

A. By these marks, 1. If I count the cost, and be deliberate in making them. 2. If they be absolute, without any reserve for a beloved sin. 3. If I make them in a deep sense of my own insufficiency to keep them, and in an humble dependence upon Christ my Surety for strength.

Concerning

temporal things, but upon spiritual accounts, because they are God's children, and bear his image; if my love be to all saints, poor and rich, hated and honoured, strangers and friends; if I sympathize with them both in their joy and sorrows, and prefer their company to all others.

Q. How doth your love to God's people differ from your love to the rest of mankind, and these who are your enemies?

A. I love the rest of mankind, and even my enemies, with a love of benevolence and beneficence, being inclined to wish them well, pray for them, to do them good, and even return them good for evil; but I love the people of God with a love of delight and complacency, and esteem them as the excellent ones of the earth, the friends of God, and the pillars of the land.

Examination of Humility.

Quest. **W**HY is the grace of humility so needful in your approach to the Lord's table?

A. Because I am a most unworthy creature, and he is a great and holy God with whom I have to do, and he hath a special respect unto the lowly: besides, this grace is necessary to make me resemble my Saviour, whose love I commemorate; for as he was meek and lowly in his disposition, so he humbled himself deeply for my good.

Q. How may you know if your humility be of the right stamp?

A. By such marks as these: 1. If I have low and mean thoughts of myself under a sense of unworthiness, and be ready to say with the prodigal, I am no more worthy to be called thy son: And with the Canaanitish woman, Truth, Lord, I am a dog. 2. If I be more apt to suspect myself than censure my neighbour, like the eleven disciples at the supper. 3. If I be grieved for the motions of pride and self-conceit within me. 4. If I renounce all my confidence in my duties, and betake myself entirely to Christ for righteousness and acceptance with God.

Examination of Thankfulness.

Quest. **W**HY is thankfulness so necessary to worthy partaking?

A. Because it is the chief design of the ordinance, to keep up a thankful remembrance of redeeming love, and to give thanks to God for the unspeakable gift of a crucified Christ: and hence it is called the Eucharist, or thanksgiving.

Q. How may you discern if your thankfulness be of the right sort?

A. By these marks. 1. If I count myself unworthy of the least mercy, and admire God's undeserved goodness. 2. If I look

look upon Jesus Christ as the mercy of mercies, and the channel of all other mercies. 3. If I sincerely love my benefactor, and study to please him. 4. If I be oft meditating how to express my thankfulness to him, saying with the Psalmist, "What shall I render to the Lord for all his gifts and benefits towards me."

Q. But what can you, or should you render for a crucified Jesus?

A. Though all I have be nothing in comparison of the benefits received, yet I should be willing to render it to the Lord; such as, 1. My endeared affections. 2. My triumphant praises. 3. My unfeigned repentance and reformation. 4. My faithful performance of vows. 5. My zealous acting for his glory. 6. My chearful resolution to suffer for Christ, who so willingly suffered for me.

Examination of Spiritual Appetite.

Quest. **W**HY is a spiritual appetite so requisite at this time?

A. Because a feast is not relished but by these who have an appetite for it; and it is the hungry and thirsty that God hath promised to satisfy with good things.

Q. How may you know if your appetite, or spiritual desires be of the right sort?

A. By these marks, 1. If I be glad of the news of Christ's feast, and an invitation to it. 2. If I count the cost and be willing to be at all pains to obtain soul food; such as, to pray, to search, to humble myself, and part with my dearest sins. 3. If I be satisfied with no food for my soul, but a crucified Christ. 4. If I find this food very sweet and pleasant to my soul's taste.

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Concerning

Concerning the excitation of Grace.

Quest. **H**OW shall you get all these graces before mentioned, excited and brought to lively exercise, before you come to the table?

A. I must use all the means which God hath appointed for this end; such as, reading and hearing the word, Christian conference, retired meditation, fervent prayer, and frequent ejaculations to God for the awakening influences of his holy Spirit; and cry with the spouse, "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out."

Q. What ought you to do, when spiritual deadness doth continue after using all the aforesaid means?

A. I must go a little further in humiliation and prayer, and meditate more closely upon the sufferings of Christ, and also act faith upon him, as my head of influences for life and quickening unto my dead graces, and resolve still to depend on him for needful supplies of life, according to his promise.

Q. How ought you to pray at this time so as to prevail?

A. I must pray with humility, faith, fervency, and importunity, as knowing how much is at stake both with respect to the glory of God, and the salvation of my soul; I must plead the power, the mercy, and free promise of God, and the merits of Jesus Christ his beloved Son.

Q. For what things ought you mainly to pray before this solemn approach?

A. For these things: 1. For the preparation of the heart and chiefly for sanctifying grace, and a spiritual frame of soul. 2. For life and liveliness to all the sacramental graces, and for the assistance of the Spirit of God in all the parts of the work. 3. For the cure of all my soul distempers, and the pardon of all defects. 4. For much nearness and communion with God at his table. 5. For the Lord's gracious presence, both with ministers and people, through the whole solemnity.

Q. How ought you to be employed upon the saturday-evening and sabbath-morning before partaking?

A. Besides the work of self-examination and excitation of grace, I resolve to spend much of that precious time in direct covenanting with God on my knees, taking and accepting of him for my God in Christ, and of Christ the Mediator in all his offices, and in giving up myself soul and body to be the Lord's to be disposed of by him in time and to eternity. Also I will make it a particular piece of my preparation, to consider before hand, how I will act when I go to the Lord's table; how my faith and love shall then be employed; what objects I will think of, and what sins I shall mourn over; that so I may not spend my short time there in confusion.

Concerning

Concerning our Employment when at the Lord's Table.

Quest. **W**HAT is that suitable communion-frame and disposition, with which you should desire to go to the Lord's holy table?

A. I would desire to go to it with a humble, believing, and affectionate frame of soul, having in it a mixture of holy mourning and rejoicing, which I look upon as a noble communion-frame; I mean, mourning for my sins that were the cause of Christ's sufferings, and rejoicing in Christ Jesus that came to satisfy justice for me.

Q. How are you to be employed when sitting at the table, and when beholding and making use of the elements there?

A. 1. I must take a view of the sufferings of Christ both in soul and body for me, and particularly, I must remember the anguish of his soul, when he lay under the pressure of God's wrath for my sins. 2. I must take a view both of the mercy and justice of God, and of Christ's love displayed in these sufferings. 3. I must exert faith in embracing a crucified Jesus, and my faith is to be attended with the exercise of all the sacramental graces, repentance, love, thankfulness, &c. 4. I am to be suitably affected with the amazing sights set before me. 5. I am to make vows and prayers after partaking, and before I rise from the table.

See the short account of the duty of worthy partakers given before, Page 21.

Q. Seeing faith is the principal grace in communicating, how is it to be exercised and employed at this time?

A. Faith being the soul's eye to discern Christ, the soul's hand to receive him, and the soul's mouth to feed upon him; it is to be employed at this time in the most active manner? in looking to Christ lifted upon the cross for healing our soul-maladies, in embracing Christ as our great Surety and ransom, flying into his wounds for shelter, in applying his blood for cleansing, and pleading his blood with God for all we want.

Q. What are the amazing sights set before you at the Lord's table, which ought so much to affect you?

A. They are, 1. The unspeakable evil of sin, and God's infinite displeasure against it. 2. The inexorableness of divine justice in demanding satisfaction for sin. 3. The infinite greatness of the love of God to lost sinners, in providing a surety and sacrifice for them, and of Christ in becoming both. 4. The great worth and preciousness of immortal souls and the costliness of pardon, and of eternal glory. 5. Christ dying, and yet in the mean time, conquering principalities and powers, and triumphing over them upon the cross?

Q. What ought you to vow when at the Lord's table?

A. That in the strength of Christ my surety, I will abstain from all known sin, and make conscience of every known duty:

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duty: that I will mind religion as the one thing needful, and make the pleasing of God the chief business of my life.

Q. For what things are you to offer your requests at this time?

A. For grace to preserve my liveliness of frame, for strength to pay my vows, for wisdom and skill to improve a crucified Christ in my after life, for furniture for future trials, for victory over Satan's temptations and indwelling sin: for mercy to my dear relations, to my mother church, and for the enlargement of the kingdom of Christ through the world.

Q. In what frame ought you to rise and go from this holy table?

A. 1. In an admiring and thankful frame, upon account of redeeming love. 2. In an humble and watchful frame because of the snares and dangers I am still exposed to. 3. In a believing and depending frame, leaning on Christ, for conduct through the wilderness.

Concerning our Behaviour after Partaking.

Quest. **H**OW are you to behave when the public work is over?

A. 1. I will retire in secret, and solemnly on my knees repeat what I was doing at the Lord's table; I will renew my choice of God as my God, and my acceptance of Christ in all his offices, and my engagements to be the Lord's. 2. I ought to pray for the continuance of a communion frame with me when the communion is over. 3. I must set about self-examination concerning my behaviour and success at the Lord's table.

Q. How may we keep up something of a lively frame when the communion is over?

A. In order thereto, we must, 1. Be jealous of Satan, the world, and heart lusts that ly in wait to rob us of it. 2. Learn the art of living by faith, and of deriving life from Jesus Christ our head for maintaining our life. 3. Still plead for the quickening influences of the holy Spirit, which must like the bellows blow up the fire, and maintain it against all the cold blasts of the devil, and the world. 4. Delight in the company of lively Christians.

Q. How may we examine our behaviour at the Lord's table, and discover if it was suitable?

A. We may take comfort, if we can say, 1. We had there very low and abasing thoughts of ourselves, and our own righteousness. Or, 2. We had something of a heart melting remembrance of Christ's death and sufferings, when the signs and memorials of them were presented to us. Or, 3. We were filled with the abhorrence of sin that pierced him. Or, 4. We went in cheerfully with the terms of the covenant of grace.

Q. How may we examine our success, and know if we have got any good by this ordinance?

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A. We may discern it by such effects as these: 1. If we have got any further assurance of God's love. Or, 2. If we have a greater hatred of sin than before. Or, 3. If we have a higher esteem of Christ. Or, 4. If we have a greater delight in duty. Or, 5. If we have stronger desires after heart-holiness. Or, 6. If we have a better relish of ordinances, and their usefulness, such as make us resolve to hang still on about God's hand.

Q. What should be our conversation after this solemn ordinance?

A. We should walk circumspectly, and carry suitably to the Lord's dealings and dispensations towards us whether we had success at it or not.

Q. How ought they to carry, who have got no good by this ordinance?

A. They must search into the cause, if it was unbelief, sloth, self-conceit, or any sin reserved, and mourn over it. 2. They must flee to the blood of Christ for pardon and cleansing. 3. They should look out for another communion occasion, and prepare for it more diligently and self-deniedly; and watch especially against that evil or defect, in their management, which conscience suggests was the cause of their bad success at the former.

Q. How should they carry who have got good at the sacrament?

A. 1. They should be thankful to the Author, and, like the children of Zion, be joyful in their King. 2. Record what they have got, that it may be of use to them in a day of clouds. 3. Study to preserve it, by committing it to God, and walking humbly and tenderly before him. 4. Pity and pray for others under discouragement, and ready to communicate their experiences to them for their support. 5. Study to recommend Christ and religion to strangers, by a holy and shining conversation before all men.

Q. What is that holy becoming conversation which communicants should study?

A. It is a conversation ordered aright, and suitable to the rule of God's word, to the principles they profess, the sight they have seen, the benefits they have received, and the vows they have made.

Q. What is it that makes our conversation to shine before the world?

A. When we have it adorned with humility, purity, justice, charity, meekness, patience, resignation to God's will, and contentment in every condition.

Q. Are not the best of God's people in hazard of miscarrying after such a solemn ordinance?

A. Yes; as appears from the instance of Peter and the rest of the disciples after the communion.

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Q. How shall ye prevent backsliding and yielding to Satan's temptations after the sacrament?

A. 1. We must labour to preserve a warm sense of the love of Christ in our souls. 2. Maintain an everlasting jealousy over our treacherous hearts, and never trust them at any time. 3. Keep Christ our ascended forerunner still in our eye, and beware of losing sight or thought of him. 4. We must commit our souls, by humble and believing prayer, into the hands of God's power and mercy, as the child doth itself into the nurse's arms.

Questions for self examination, proper for young Communicants in examining the state and condition of their souls in secret before their approach unto the Lord's table: the which if they can answer in the affirmative, or some few of them, they have ground to hope they are in a gracious state, and have a right before God to this sealed ordinance.

Quest. 1. **C**AN I say, that I am deeply affected about my soul, and my eternal state, so that my great and leading questions are, what must I do to be saved? what shall I do to be born again? what shall I do for the holy Spirit to come and work a saving change on me, and make me a new creature?

Q. 2. Have I been spiritually enlightened to see the depravation of my nature, and the sinfulness of my heart and life, so as to be convinced that I am all as an unclean thing before God?

Q. 3. Have I been made to see sin as the greatest evil, and feel it as the greatest burden in the world, so as to account deliverance from it the greatest happiness?

Q. 4. Is my spirit very lowly and humble before God? Am I truly low and vile in mine own eyes, under a deep sense of my unworthiness and ill-deservings, so as to cry with the Centurion, "Lord, I am not worthy that thou shouldst come under my roof?" And with the Publican, "God be merciful to me a sinner?"

Q. 5. Have I seen my absolute need of Jesus Christ to save me from sin and wrath, to restore the lost image of God, and to give me grace and glory, so that I am truly willing to part with all things for Christ?

Q. 6. Have I been made heartily to approve of the gospel method

method of salvation through the satisfaction of Christ? and is my soul well-pleased with the self-abasing and grace exalting way of saving sinners by the righteousness of another?

Q. 7. Have I made choice of God in Christ the Mediator, as my God and portion? And can I say, that which moved me to this choice was a sight of the vanity of seeking a rest for my soul among the creatures, and that its happiness lies in the enjoyment of God, which is only to be had thro' Christ?

Q. 8. Have I a high opinion of Jesus Christ the Mediator? Is he very precious to my soul? Have I seen a matchless beauty in his person, in his offices and fulness, and that the fulness of the Godhead is in him, and all freely exhibited for the use of them that come to him?

Q. 9. Have I been helped to close with God's offer unto me in the gospel, and to accept of this well qualified Surety and Saviour in his fulness, and in his offices of prophet, priest and king, and to embrace him as altogether lovely?

Q. 10. Have I been determined to resign and surrender myself unto the Lord, to be taught, ruled and saved by him? And have I given up all I have, to be disposed of by him at his pleasure? Or, am I willing presently so to do?

Q. 11. Am I willing to renounce my own righteousness in justification, and my own strength in sanctification, and to look to Christ as my surety and head for both, saying, "In the Lord Jesus only have I righteousness and strength?"

Q. 12. Is Jesus Christ welcome to my soul as a king, as well as a priest, so that I am as willing to be governed by his laws, as to be justified by his righteousness?

Q. 13. Have I got new discoveries of spiritual and heavenly things, which I had not before? Do I see a reality in a future life and glory, an awfulness in eternity, an emptiness in this world, a worth in my soul, an evil in sin, and a beauty in Christ and holiness, which I saw not before?

Q. 14. Do I seek more earnestly after the favour of God through Christ, than after any earthly comfort or enjoyment whatsoever?

Q. 15. Do I study the things which please God and make for his glory? And do I prefer his interest above the interest of the world, or of the flesh?

Q. 16. Is indwelling sin, and the corruption and plagues of my heart my daily grief and burden? Do I struggle and strive against them, and long for a deliverance, crying with the apostle, "O wretched man that I am, who shall deliver me from this body of death?"

Q. 17. Can I say that I have respect unto all God's commandments? That I conscientiously practice whatever I discover to be my duty? That I dare neither omit duty, when I know it, nor dare I venture upon any sin against my light?

Q. 18. Can I say, as I dare not omit duty, as little dare I

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Q. 2. Have I been spiritually enlightened to see the depravation of my nature, and the sinfulness of my heart and life, so as to be convinced that I am all as an unclean thing before God?

Q. 3. Have I been made to see sin as the greatest evil, and feel it as the greatest burden in the world, so as to account deliverance from it the greatest happiness?

Q. 4. Is my spirit very lowly and humble before God? Am I truly low and vile in mine own eyes, under a deep sense of my unworthiness and ill-deservings, so as to cry with the Centurion, "Lord, I am not worthy that thou shouldest come under my roof?" And with the Publican, "God be merciful to me a sinner?"

Q. 5. Have I seen my absolute need of Jesus Christ to save me from sin and wrath, to restore the lost image of God, and to give me grace and glory, so that I am truly willing to part with all things for Christ?

Q. 6. Have I been made heartily to approve of the gospel method

method of salvation through the satisfaction of Christ? and is my soul well-pleased with the self-abasing and grace exalting way of saving sinners by the righteousness of another?

Q. 7. Have I made choice of God in Christ the Mediator, as my God and portion? And can I say, that which moved me to this choice was a sight of the vanity of seeking a rest for my soul among the creatures, and that its happiness lies in the enjoyment of God, which is only to be had thro' Christ?

Q. 8. Have I a high opinion of Jesus Christ the Mediator? Is he very precious to my soul? Have I seen a matchless beauty in his person, in his offices and fulness, and that the fulness of the Godhead is in him, and all freely exhibited for the use of them that come to him?

Q. 9. Have I been helped to close with God's offer unto me in the gospel, and to accept of this well qualified Surety and Saviour in his fulness, and in his offices of prophet, priest and king, and to embrace him as altogether lovely?

Q. 10. Have I been determined to resign and surrender myself unto the Lord, to be taught, ruled and saved by him? And have I given up all I have, to be disposed of by him at his pleasure? Or, am I willing presently so to do?

Q. 11. Am I willing to renounce my own righteousness in justification, and my own strength in sanctification, and to look to Christ as my surety and head for both, saying, "In the Lord Jesus only have I righteousness and strength."

Q. 12. Is Jesus Christ welcome to my soul as a king, as well as a priest, so that I am as willing to be governed by his laws, as to be justified by his righteousness?

Q. 13. Have I got new discoveries of spiritual and heavenly things, which I had not before? Do I see a reality in a future life and glory, an awfulness in eternity, an emptiness in this world, a worth in my soul, an evil in sin, and a beauty in Christ and holiness, which I saw not before?

Q. 14. Do I seek more earnestly after the favour of God through Christ, than after any earthly comfort or enjoyment whatsoever?

Q. 15. Do I study the things which please God and make for his glory? And do I prefer his interest above the interest of the world, or of the flesh?

Q. 16. Is indwelling sin, and the corruption and plagues of my heart my daily grief and burden? Do I struggle and strive against them, and long for a deliverance, crying with the apostle, "O wretched man that I am, who shall deliver me from this body of death?"

Q. 17. Can I say that I have respect unto all God's commandments? That I conscientiously practice whatever I discover to be my duty? That I dare neither omit duty, when I know it, nor dare I venture upon any sin against my light?

Q. 18. Can I say, as I dare not omit duty, as little dare I

rest upon it? That I see my prayers have need of pardon, and my fears need to be washed in Christ's blood; and therefore find no rest to the sole of my foot, but in my Caution and righteousness?

Q. 20. Can I say, I am truly grieved in heart for sin that I have committed, and am ready to put a bill of divorce into the hands of every lust, yea, the most beloved idol, resolving never to harbour to any of these traitors or enemies of the Lord?

Q. 21. Can I say that I love Christ with my heart and that I appeal to himself as to the truth and reality of it, though I be but weak? and it is my great grief that I cannot get my heart to love him more?

Q. 22. Can I say, that I breathe after greater conformity to God both in heart and life, and that I desire heart holiness more than any temporal thing whatsoever? And that I cry oft with the Psalmist, "O that my ways were directed to keep thy statutes?"

Q. 23. Can I say, that I am truly desirous of converse and fellowship with God in the duties of religion? And that I look upon that prayer, that sermon, that sabbath as lost, where I find nothing of his gracious presence?

Now let young Communicants retire in secret for putting these questions to their souls, as in the presence of God, and let them wait till conscience give answer to them; but see that they do this when they are in the best frame.

A proposal for young Communicants' express renewing the baptismal engagements before their first admission to the Lord's table: which practice might be much for edification; especially if duly managed, and done with some solemnity before witnesses, such as ministers, elders, and other young persons.

Quest. **W**HAT moves you to seek access to the Lord's table?

A. The Lord's command, and because I desire to renew my baptismal engagements, and declare myself a Christian by my own free choice and consent, and would join myself unto the Lord by my own voluntary act and deed.

Q. Why do you desire to do so?

A. Because when I got the first seal of the covenant, to wit, baptism, I know not what was done for me, nor was I capable to consent to my parents' deed; but now, when I am come to some knowledge and capacity, I am willing to declare that I make religion my free choice, and reasonable service.

Q. Why do you come so early? Will it not be soon enough to mind religion in old age?

A. No; for besides that I may die young, these who neglect religion, and give up themselves to the world, or the flesh in their youth, do fall into hardness of heart, from which few recover.

Q. What

Q. What is the most proper season to seek acquaintance with Christ and religion?

A. The time of youth, because in this age the heart is more easily melted, and the habits of vice are not so rivetted as afterward; and because God has special delight in early piety.

Q. What views then have you got of your natural state and condition?

A. I do see it to be a most sinful wretched and helpless case; I am condemned to perish under a load of guilt and wrath, having broke the covenant of works, which I cannot fulfil, offended the justice of God, which I cannot satisfy, and lost the image of God on my precious soul, which I cannot recover. O what shall I do to be saved!

Q. To which airt do you look for relief?

A. Only to Jesus Christ, who hath in his free love to lost sinners, undertaken as Surety and Mediator in the new covenant, which is exhibited and sealed to believers at the Lord's table.

Q. What views have you got of a covenant which is there sealed?

A. I see the way of salvation laid down in it thro' the suretyship and righteousness of Jesus Christ, to be an excellent contrivance, well ordered in all things and sure, I look upon it as a device every way worthy of God, and of infinite wisdom, and I do heartily approve of it, consent to it, and desire to come and venture my soul and eternal salvation upon it.

Q. What think you of the love of God that was the spring of this new covenant?

A. I view it as wonderful and amazing; I admire the love of the Father, in contriving and sending his beloved Son to execute it: I admire the love of the Son of God, in undertaking to be surety and sacrifice for lost sinners of Adam's race, when the sinning angels were past by, and left to perish for ever; and I admire the love of the holy Ghost, in undertaking to apply that redemption to lost elect sinners by working in them conviction, conversion, and faith in Jesus Christ.

Q. With what frame and disposition do you come to renew your baptismal covenant?

A. I desire to be sensible of my guilt in breaking this covenant, in running away from Christ's colours, in going over to Satan's camp, and in standing so long out against Christ's calls and offers; and I desire now to return to the Lord as a penitent prodigal, and mourning backslider, with my face Zionwards, weeping as I go, willing to renew my baptismal vows with others, saying, Come let us join ourselves to the Lord in an everlasting covenant never to be forgotten. And in a word, I desire to go to a broken Christ with a broken heart.

Q. What is that baptismal vow or covenant, which you design to renew?

The Young Communicant's

A. According to my engagement and dedication in baptism, I desire expressly to own and acknowledge the only living and true God as my God in Christ, as he offers himself in the covenant of grace: and to give up myself, soul and body to him, to be for him and not for another. And I design, in the most solemn manner, to go and renounce all the enemies of the holy Trinity, to wit, the devil, the world, and the flesh, and to declare the acceptance of God the Father as my father, of God the Son as my Redeemer, and of God the holy Ghost as my Sanctifier: in whose blessed name I was baptized, and to whose service and glory I was dedicated.

Q. What do you think of Jesus Christ the Mediator of the covenant?

A. I think him a matchless Person, and an excellent and all-sufficient Saviour; and I am content to accept of him in all his offices, namely, as a Prophet to instruct and teach me, as a Priest to atone and intercede for me, and as a King to rule in me and over me.

Q. What do you think of your own righteousness and strength with respect to your salvation?

A. I look upon my own righteousness and strength as insufficient to answer all the demands of God's law, and therefore I renounce them, and flee to a surety for both, saying, In the Lord Jesus I have both righteousness and strength: and I am content and resolved to make use of a borrowed strength for my performing of duty, and of a borrowed righteousness for my acceptance in duty?

Q. How do you like this self-denying way of saving lost souls?

A. I am well-pleased with it, as it makes me an eternal debtor to free grace, as it doth exclude all boasting and glorying in the creature, and ascribes all the glory of my salvation to Christ only; as it takes the crown off the head of Self, and puts it upon the head of glorious Christ.

Q. How do you relish the kingly office of Jesus Christ?

A. I am well-pleased therewith, and content to take Christ as a king to govern me by his law, as well as a priest to save me by his blood; nay, I am desirous he may come in as a king and execute his kingly office in my soul: that he may set up his throne in my heart, subdue indwelling sin, and conquer all my rebellious lusts and corruptions.

Q. What view have you of the holy Ghost; the third person of the Trinity, and of his office in the business of saving souls?

A. I look upon him as the blessed applier of Christ's purchase unto me, and do accept of him as such; and I am willing to give up myself to him, to convince, enlighten, renew, sanctify and guide me, and I believe he is as willing and ready to make the application, as Christ was to make the purchase; and therefore I desire to trust for this blessed effect.

Q. What think you of the things of this world as a portion to the soul?

A. I

A. I look upon all its profits, honours and pleasures, to be insufficient to suit the soul's desires, and, that they are nothing but vanity and vexation of spirit; and therefore I will never set my heart upon the world as my portion; it is only the enjoyment of God reconciled in Christ that can afford complete satisfaction to my soul; and this only I chuse for my happiness and portion.

Q. What do you think of the world to come?

A. I look upon it, and the things thereof, as awful, certain, and very near; I look upon hell as the eternal habitation of unbelievers, but I view heaven as the country and dwelling place of the followers of the Lamb, with whom I desire to join, to seek that country, and dwell with them for ever.

Q. What do you think of a holy and religious life?

A. I think a religious life, or a life spent in the service of God, and in communion with him, the most pleasant and comfortable life that a man can live in the world.

Q. How do you think to attain to holiness for living in this life?

A. I look upon Jesus Christ as the purchaser of holiness, as well as of happiness, as he, who by his death, hath obtained the holy Spirit to effectuate the new birth, and form the image of God in his people: and therefore I desire to come to Christ and his blood for sanctification, as well as for justification; for conformity and likeness to God as well as for access to fellowship and communion with God; and I will plead that he would send his holy Spirit unto my soul, for producing holiness, and all the graces of the Spirit.

Q. What view have you got of the promises of the covenant, and their usefulness?

A. I look upon them as the ground of all my faith and hope, and I desire to make daily use of them, and to plead them with God for furniture and strength to perform every duty, and for perseverance and through-bearing in all the steps of my pilgrimage; and I resolve to have recourse to him in every strait and difficulty.

Q. As you profess willingness to accept of God in Christ as your God, are you not also willing to dedicate yourself to him for his use and service?

A. Yes, I am willing (I hope thro' grace) to give up and surrender unto the Lord myself, and all that belongs unto me, my soul and body, with all their powers, faculties, senses, members and enjoyments to be instruments of his glory, and to be disposed of by him for his use and service at his pleasure.

Q. How do you instruct your willingness to give up and surrender the powers and faculties of your soul unto the Lord?

A. I think I am willing to dedicate and give up my understanding to the Lord, to contemplate his perfections, and know his will; my memory to him, to retain and treasure up his precious promises and counsels: my will to him, to chuse and

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refuse every thing according to his will, and to comply therewith in all things; and my conscience to him, to be his deputy to accuse and excuse according to his direction.

Q. Do you also resign and give up the passions and affections of your soul unto the Lord?

A. Yes, I give up and dedicate my passion of grief to the Lord; to mourn for every thing that is offensive to him; my hatred, to abhor every thing that is hateful to him; my desires, to long for his presence; my love, to embrace and entertain him; my delight and joy to solace myself, and to acquiesce cheerfully in him as my soul's portion and happiness.

Q. In what respects do you resign your bodily senses and members to the Lord?

A. I give my eyes to read his word, and behold his wondrous works; my ears to hear his word, and attend to his counsels; my taste, smell, and feeling, to discern and relish his sweetness and excellency in the creatures; my tongue to proclaim his praise, and commend his ways and service; my hands to help his people; and my feet to walk in paths pleasing to him.

Q. How do you resign your enjoyments and comforts to the Lord?

A. I resign my time, my health, my talents, my opportunities, my relations, my gifts, my interest, my power, my wisdom, my substance, my honours, my reputation, and all I have in the world unto the Lord, to be employed and disposed of by him for his glory, as he thinks proper.

Q. What view have you now of sin, and of these sins you once esteemed as your right hand and right eye?

A. I see and abhor them as the enemies and crucifiers of my Lord Jesus, and as the very nails and spear that pierced him, and desire to throw them out of my heart, and to cut off every right hand, and pluck out every right eye, and count no sin too dear to part with for Jesus Christ my Lord.

Q. What do you think now of companions in sin, and their solicitations?

A. I am convinced of their folly, and resolve never to follow the multitude to do evil, nor to join them in any of the common sins of the age, but stedfastly (through grace) to avoid the snares, and resist the temptations of evil company; saying with the Psalmist, 'Depart from me, ye evil-doers, for I will keep the commandments of my God.'

Q. What thoughts have you of the people of God, and these who bear his image?

A. I look upon them as God's precious jewels, the excellent ones of the earth, and the most desirable company in the world.

Q. But what will you think of them when you see them few and despised?

A. I resolve through grace to join Christ's little flock, his praying, and sin-resisting flock, tho' they be few in number; I
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desire to love them above all others, and to accept of them as my fellow-travellers to the heavenly Zion, and that notwithstanding of their being despised or reproached by the world.

Q. But what do you think of the cross, and of sharp persecution, that sometimes attends the owning of Christ?

A. I desire to take Christ with his cross, as well as with his crown, and to welcome the world's hatred, reproaches, injuries, or any kind of trouble or persecution I may meet with, for owning of Christ, his truths and ways.

Q. What think you of the holy scriptures?

A. I believe they are indited by God's Spirit, I value them above all books, I accept of them thankfully; as a guide thro' the wilderness, a light to my feet, and a lamp to my paths; and as a treasure of comforts and cordials suitable for me in all cases and difficulties, which I desire always to search into, and study to be acquainted with.

Q. What do you think of the Lord's day?

A. I regard it as holy and honourable, and as a standing testimony of the perfection of Christ's sacrifice. I look upon it as the best day of the week, as being Christ's weekly market-day for needy souls, which I resolve to improve carefully for getting provision for my soul thro' the rest of the week.

Q. What do you think of the gospel-ordinances?

A. I look upon the word, sacrament, prayer, and praises, to be God's institutions, and means of conveying grace to souls. I thankfully accept of them as needful helps in the way to heaven, as trying places betwixt God and my soul, and I desire to make it my main strand in attending them to meet with him therein.

Q. What do you think of the Lord's supper that you have in view?

A. I look upon it as Christ's banqueting-house, and spiritual feast, which he in his love hath provided for refreshing and strengthening his peoples souls, while travelling through this wilderness. I desire to bless God for it, and to accept of it as a rare privilege, a quickener of grace, a memorial of redeeming love, and pledge of Christ's second coming.

Q. What do you think of the duty of prayer?

A. I look upon it not only as my great duty, but also as an honourable privilege; seeing hereby I have access to converse with God; and therefore I resolve, through grace, to live a life of prayer and acquaintance with God, in and through Christ, all my days and that I will always go to God, and consult with him in all cases and difficulties.

Q. What do you think of the rest of the duties of Christianity, and of all these which the moral law enjoins?

A. I look upon the laws (which Christ hath adopted into the covenant of grace, as a rule of life to his people) to be holy, just and good; and the duties enjoined by it to be most reason-

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refuse every thing according to his will, and to comply therewith in all things : and my conscience to him, to be his deputy to accuse and excuse according to his direction.

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able, calculated for the glory of God, and his peoples good. The gospel, which is the doctrine of grace, doth strongly enforce this law, by teaching us sobriety with respect to ourselves, righteousness with respect to our neighbours, and godliness with respect to God. And the love of Christ doth mightily constrain us to the diligent performance of all these moral duties.

Q. What do you think of the rods and afflictions which attend the children of God?

A. I believe they are fatherly chastisements for their good: and that they are wisely and seasonably ordered by him, who hedges up his peoples way with thorns, that they may not find their crooked paths: and therefore I desire to submit to the rod, as the needful discipline of Christ's house, and to welcome his convictions and reproofs, as well as his comforts and smiles; and to bless him for afflictions as well as for mercies.

Q. What do you think of the life of faith?

A. I believe it to be the most happy life, and that it ought to be the daily life of God's people while in the world. And I desire to study and learn this noble life of faith, and dependence upon the Son of God, and to make daily use of his blood and righteousness to cover my guilt, and of his grace and strength to enable me to perform duty, conquer sin, resist temptation, and bear affliction.

Q. What do you think of the spiritual warfare which Christ calls you to?

A. I look upon that war as just and honourable: and therefore do come in a volunteer at the sound of the gospel-trumpet, to list myself a soldier under Christ's banner, I do for ever abandon the devil's camp, and am willing to swear allegiance to king Jesus, to take up arms for him, and to fight against his enemies, the devil, the world, and the flesh, all the days of my life. I resolve never to make peace with these enemies, nor agree to a cessation of arms, I will never wittingly or willingly refer, nor give harbour to the bosom traitors of indwelling lusts and corruptions: but under the conduct of my glorious Captain, and in his strength, I will carry on the war, till I attain to that complete victory, which is promised to all believers in Christ.

Q. What do you think of these who are deserters, and run-aways from Christ's standard?

A. I look upon them as guilty of the greatest madness, and exposed to the greatest wrath, seeing Christ's Soul can take no pleasure in these who draw back from him: and therefore I propose, through grace, to keep close by my Captain, and to adhere to his cause and interest all the days of my life.

Q. In whose strength is it that you engage to all these parts and articles of the covenant?

A. Only in the strength of Jesus Christ my head and surety, who hath undertaken for me, and promised to make his grace forthcoming to me. Wherefore I altogether distrust my own strength

strength and resolution, and beake myself to borrowed strength, I resolve never to trust in my promise to Christ, but in Christ's promise to me, that he will never leave me nor forsake me.

Q. Will you satisfy yourself with the public profession and engaging to these things before men?

A. No: I will through grace, profess and declare all these things also in secret before God. And I will give my consent to all the parts and articles of God's covenant of grace, in the most serious and self-denied manner; and I will, by grace bind and engage myself to them, by entering into secret trans- action, or personal covenant with God through Christ, before I come to take the seal of God's covenant. And afterwards I will adventure in his strength to approach to his holy table, to ratify and seal this bargain before men and angels.

An example of a young Communicant's secret transacting and covenanting with God before his approach to the Lord's table.

"**A** Almighty God and Creator of all things, thou didst make a man at first upright and happy; but by the fall he is become most sinful and miserable. I acknowledge that by nature I am an enemy to thee, a child of wrath, and a slave of sin and Satan. I have been a transgressor of thy laws from the womb: and it is a wonder of thy patience that thou hast not made me a monument of thy wrath in hell, long before this time. O what will become of me to all eternity, if I abide in this state!

"I have heard there is mercy in God to lost sinners through the blood of a crucified Jesus, which revives my drooping soul. O can his mercy reach the vile of me! But surely the vile sinner I am, thou hast the better opportunity of shewing the freeness of thy love, and the efficacy of thy Son's blood, and if I be a sharer of it, eternal hallelujahs will be sung to the Lamb of God on my account. I do therefore come and cast myself down at the feet of infinite mercy, and plead for it, according to the promise through Jesus Christ thy dear Son.

"O Father of mercies, and Father of my Lord Jesus Christ, I am now sensible of my sin and folly, in rebelling against thee, and going over to Satan's camp: I desire to return as a prodigal to my heavenly Father, confessing my guilt and willing to join myself unto the Lord in an everlasting covenant never to be forgotten: O Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy child; but happy would I think myself, if I were admitted to the meanest station or room in thy family, I desire to magnify thy free love and infinite wisdom in contriving a way of salvation to lost sinners thro' a Mediator, and in sending thy eternal beloved Son, to be the mediator and surety for satisfying thy justice for them, and for purchasing grace and glory to them. According to thy command, I desire to put my honour upon thy Son, and heartily to approve of this device of salvation as every way worthy

able, calculated for the glory of God, and his peoples good. The gospel, which is the doctrine of grace, doth strongly enforce this law, by teaching us sobriety with respect to ourselves, righteousness with respect to our neighbours, and godliness with respect to God. And the love of Christ doth mightily constrain us to the diligent performance of all these moral duties.

Q. What do you think of the rods and afflictions which attend the children of God?

A. I believe they are fatherly chastisements for their good: and that they are wisely and seasonably ordered by him, who hedges up his peoples way with thorns, that they may not find their crooked paths: and therefore I desire to submit to the rod, as the needful discipline of Christ's house, and to welcome his convictions and reproofs, as well as his comforts and smiles; and to bless him for afflictions as well as for mercies.

Q. What do you think of the life of faith?

A. I believe it to be the most happy life, and that it ought to be the daily life of God's people while in the world. And I desire to study and learn this noble life of faith, and dependence upon the Son of God, and to make daily use of his blood and righteousness to cover my guilt, and of his grace and strength to enable me to perform duty, conquer sin, resist temptation, and bear affliction.

Q. What do you think of the spiritual warfare which Christ calls you to?

A. I look upon that war as just and honourable: and therefore do come in a volunteer at the sound of the gospel-trumpet, to list myself a soldier under Christ's banner, I do for ever abandon the devil's camp, and am willing to swear allegiance to king Jesus, to take up arms for him, and to fight against his enemies, the devil, the world, and the flesh, all the days of my life. I resolve never to make peace with these enemies, nor agree to a cessation of arms; I will never wittingly or willingly refer, nor give harbour to the bosom traitors of indwelling lusts and corruptions: but under the conduct of my glorious Captain, and in his strength, I will carry on the war, till I attain to that complete victory, which is promised to all believers in Christ.

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thy of God, and to fall in with it in all respects. O pity thy own creature, the workmanship of thy hands: go over thy work again, and on Christ's account, create me anew after thine own image, that I may be fitted for thy service and glory.

"O blessed Jesus, I admire thy love in undertaking to be the surety and sacrifice for lost sinners, and in making offer of thy blood to wash the like of me: welcome, Lord Jesus! I do here disdain all other ways of salvation, and betake myself to thee, as my only Mediator and Saviour: I do embrace thee in all thy offices; and give up myself to be saved, taught, and ruled by thee: I accept of thee as my great high-priest, to atone for my soul and plead my cause with the Father, by thy meritorious death and powerful intercession: I renounce all my own righteousness and worthiness in the business of justification and acceptance with God, and avouch thee alone as the Lord my righteousness; I accept of thee as my great Prophet, and give up myself to thy teaching and instruction, that I may be conducted by thee thro' this wilderness, and brought safe to heaven at last: O for wisdom to follow thy directions! I do accept of thee as my King, swear allegiance to thee and heartily consent to thy laws and government: let thy throne be set up in my soul, and all thy enemies there made thy footstool: I accept of thee for my husband, and consent to the marriage covenant in all its articles: I accept of thee as my Captain, and list myself as a soldier under thy banner, to fight in thy strength, against all thine enemies: I go in with all thy gospel terms, and am well pleased with the self-denying way of salvation propos'd therein: I am content to be an eternal debtor to free grace, and that the glory of my salvation be for ever ascribed to Jesus Christ my surety.

"O holy Spirit, I thankfully accept of thee as the applier of my Redeemer's purchase, and do welcome thee to do thine office in my soul, to work faith in me to believe the gospel, to bring about the change of the new birth, and to renew all my faculties. To thee I am beholden for all the good motions and inclinations excited in me: O let them be continued, the good work carried forward in me to perfection: I do chuse thee for my quickener, sanctifier, and my director thro' all my pilgrimage: I yield myself to thy influences and conduct, and desire carefully to attend to all thy motions and convictions, both in performing my duty, and in abating from sin; O work grace in me for that effect, and enable me always to study and chuse the things which are pleasing to thee.

"According to my baptismal vows, I do here renounce and abandon all the enemies of the holy Trinity, the devil, the world, and the flesh; and I do here surrender myself unto thee, Father, Son, and Spirit, one God, to be thine and only thine; thine and not the devil's, thine and not the world's, thine and not my lusts, thine and not my own: I desire with my whole heart to chuse and avouch thee to be my God and everlasting portion,

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portion, and also to devote and dedicate myself, soul and body, and all that belongs unto me, to be instruments of thy glory, to be disposed of for thy use and service. O do thou henceforth set thy mark upon me, as a child born to thee, and formed for thy praise; stamp me with thy image, that I may be distinguished, set apart, and consecrated for thy service and glory all my days.

“And seeing above all, thou requirest the heart, I do here make an offer and surrender of my heart unto thee; Lord, take it and form it for thyself, make it intirely new, make it soft, tender, pliable and holy; put thy fear in it, and write thy laws on it, that I may serve thee continually, and never depart from thee: Lord I here give my consent to thy entering in, and taking possession of the throne in my soul: be therefore cast open, all ye doors of my soul, that the King of glory may enter in, and dwell for ever. I have found my heart very corrupt, wicked and deceitful, and will no longer pretend to manage it, but I give it up to thee, to bring every thought and inclination in subjection to thee.

“I see the world is nothing but vanity and vexation of spirit; I will never any more set my heart upon it, but endeavour to conquer it, and subdue my inclinations to it: I place my happiness only in the enjoyment of God. I view heaven as my country and dwelling-place, and I will henceforth set my face heaven-ward, and spend my life here in God's service, and in communion with him, that I may be meet for the heavenly state.

“I will always look upon sin as the enemy of God, and the crucifier of Jesus Christ my Saviour, and will pursue it to death: I will never follow a multitude to do evil, but will join myself to the people of God tho' they be despised or persecuted. I take Christ with his cross, as well as with his crown, and I cheerfully submit to the rod and discipline of his house: Lord, if thou wilt undertake that thy grace shall be sufficient for me, I shall think nothing too difficult to attempt, or too much to suffer for thee. I desire to learn the life of faith and of prayer; O teach me it: that I may make daily use of Christ my surety both for justification and sanctification, for strength to perform duty, bear the cross, and resist temptation: I look unto thee to send forth the Spirit unto my soul; to assist and strengthen me for every good word and work. Heavenly Father, I take thee for my father, I take Christ for my life, I take thy Spirit for my guide, I take thy word for my rule, thy promises for my encouragement, thy testimonies for my counsellor, thy sabbath for my delight, thy ordinances for my resting-place, thy people for my companions, thy glory for my end, holiness for my way, and heaven for my home.

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“ Lord I have no might or strength to keep or perform any thing I have engaged, but undertake all in my surety's assistance.

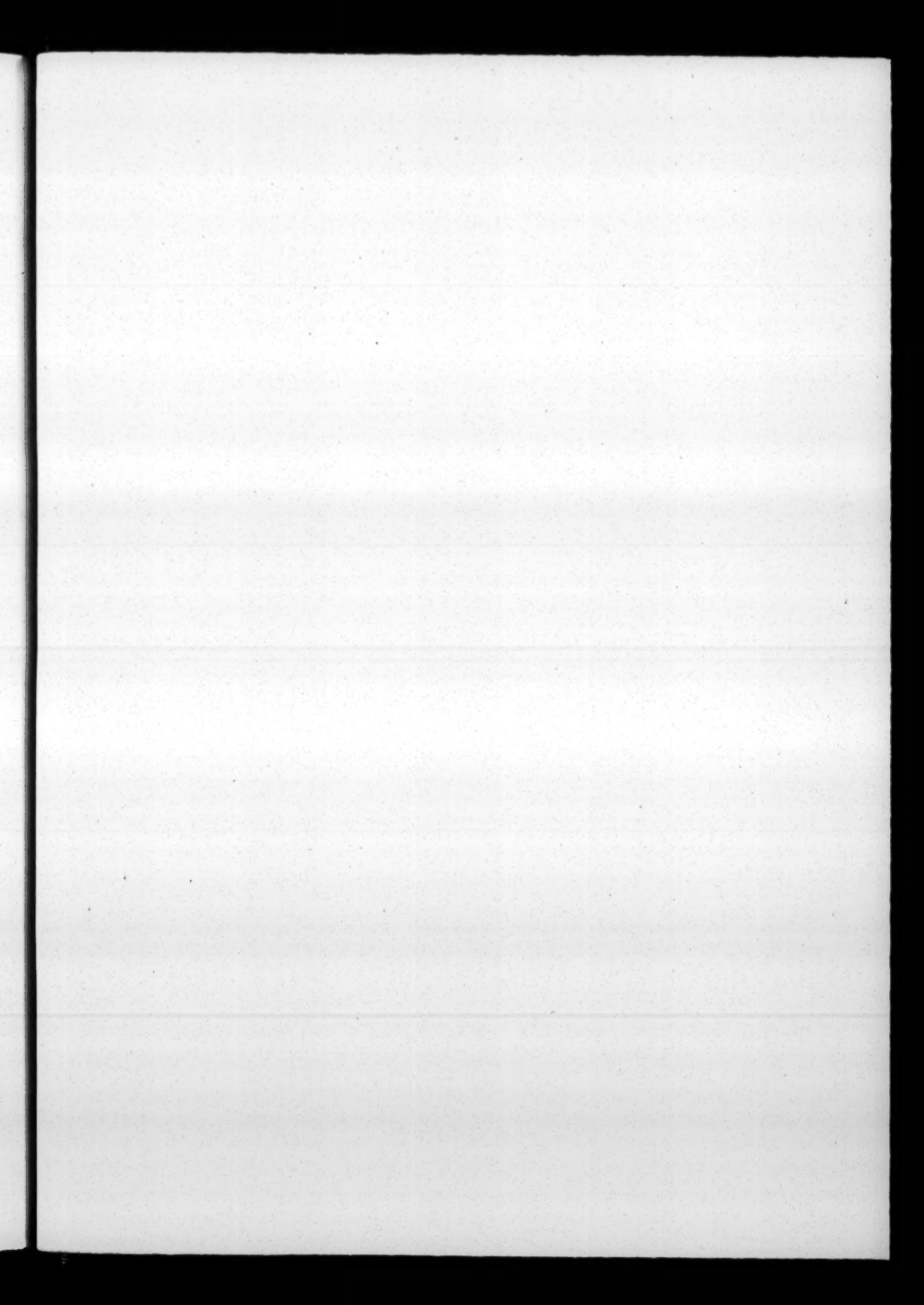
depending upon his promise, that he will give us the Holy Spirit, I
ask thee, O Lord Jesus, daily have thy good gifts
fringe us; O Lord be surety for thy servant in all his ways, as thou requirest, and then demand what thou desirest.
And as an evidence of my sincerity, and of my profession, dedication, and engagement, I am willing to subscribe
with my hand unto the Lord, as I am warranted, 1 John. xlv. 7.

P O S T S C R I P T

AS for those who may incline for a different way and one that may be more fitting to their case, let them, for instance, in tracing it up, bear in mind that their branches of discovery and communion with God, require their acceptance of His doctrine, and engagement, and they may therefore and accordingly, as soon, or any of them, as it may be fitting, be engaged for their souls.

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Under the beam of this light, we may run and not
stumbling and voting, in Christ's strength, to cease to love
and to learn to do well, to avoid all outward sins, and
which have more fully before us, whether long, by their
temperance, and to desire abundance of grace, to
all inward sins, as pride, passion, covetousness, and
to perform all commanded duties, both inward and outward,
the keeping of the heart, believing, so believing, and
animating our lives, reading, hearing, praying, and
sabbath sanctification, &c. and to be made manifest
the life of faith, the life of grace, and thanksgiving
of communion with God, for the glory of His name.



depending upon his promise, that he will never leave nor forsake me: in the Lord Jesus only have I right conscience and strength; O Lord be surety for thy servant for good; give always what thou requirest, and then demand what thou pleasest.

And as an evidence of my sincerity in this solemn profession, dedication, and engagement, I am willing to subscribe with my hand unto the Lord, as I am warranted, Isa. xlv. 5."

P O S T S C R I P T.

As for these who may incline for a different form and one that may be more suitable to their case, let them, for their help in drawing it up, bear in mind these four branches of a covenant transaction with God, renunciation, acceptance, dedication, and engagement; and they may enlarge and be particular upon them, or any of them, as it may best suit the conditions of their souls.

Under the head of renunciation, we may enlarge upon our sinning and forsaking the world and its alluring baits of profit, pleasure, honour and power; Satan and all tempting baits, our flesh, our lusts, our beloved idols, our inward and outward sins, and our own righteousness in point of justification.

Under the head of acceptance, we may insist upon our dealing and dealing with God the Father, the Son, the Holy Ghost; Christ as a prophet, a priest, a king, a husband, a surety, a witness, a captain, &c. God's covenant, his promises, his will, his precepts, his sabbath, his ordinances, his people, his providence, his rod, his cross, &c.

Under the head of dedication, we may expatiate upon our offering and giving up to God our souls, with all our faculties, understanding, will, memory, conscience; and all our affections, love, hatred, joy, sorrow, hope, fear; our bodies, with all their senses and members, heads, tongues, eyes, ears, hands, feet; our enjoyments, and all the good things we possess, such as our health, strength, gifts, interest, wisdom, power, reputation, substance, relations, times, opportunities, &c.

Under the head of engagement, we may run out in resolving, promising and vowing, in Christ's strength, to cease to do evil, and to learn to do well; to avoid all outward sins, and those which have most easily beset us, whether lying, swearing, intemperance, unjust-dealing, sabbath-breaking, &c. to subdue all inward lusts, as pride, passion, covetousness, unbelief, &c. to perform all commanded duties, both inward and outward, as keeping of the heart, believing, repenting, meditating, examining ourselves, reading, hearing, praying, family-worship, sabbath sanctification, &c. and also we must mind to engage to the life of faith, the life of prayer and thankfulness, the life of communion with God, the life of new obedience, &c.

F I N I S.

